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EDITORIAL

NOT MANY EVENINGS AGO a discussion warmed to exciting pitch on the subject of Catholic social awareness, only to come to an abrupt stop. Someone had uttered a cliché.

In the face of truisms, the obvious movement is retreat. The mortal enemy of intelligent dialog is the well worn path of easy, self-complacent answers to vital questions. The inquiry which grasps desperately for a quick stopgap in the flow of new or radical ideas is no inquiry at all.

This criticism is not to deny truth to truisms. Rather it should serve to caution against the subtle possibility of using truth—in a garb so old that it is exasperating—to put a halt to a genuine search for truth. Usually clichés and platitudes are so expressed as to allow only two alternatives: complete agreement or complete dissent.

The pride of the Dominican intellectual tradition is its motto: *truth*. Yet truisms have no place here. It is the manner of this tradition to use principles as springboards of inquiry, not as roadblocks to discussion. Ultimately the platitude stems from a position which for all its arrogant statement is insecure; it is a position which halts at the gate of a challenge for fear of losing ground.

Some truths are eternal and unchanging, intended by God in the natures of the things He created. Yet many things are changing; many ideas true from the long view may not measure up in the specific close-up. This is no reason for fear or timidity. This is the area of adventure.

In a day when men and institutions have adopted wholesale taboos on the discussion of moral conduct and principle, because they either deny the existence of truth or doubt that it can be known, *Dominicana* has a great deal to offer. In this issue we reach out to two themes which tempt the timidity of Catholic minds. In "A Plea for Wisdom," the position of disciplined technology is affirmed against a current of opinion resting upon an *easy* answer. "The Word of God and the Psychiatrist" reflects new light on old spiritual problems from the threshold of psychological research. The approach rests confidently on the principles of Thomism, imbued with an instinct for investigating practical problems toward sound solutions. This is an instinct we trust our readers will acquire, develop, and use.



THE SACRAMENTS: SYMBOLS OF LIFE

HOW MANY TIMES have you heard the expression: "You can't overdo a good thing?" Perhaps you've used the saying yourself. Like most adages, there's a lot of truth to it. Apply the saying to the sacraments and see how true it is. These channels of life-giving and soul-nourishing grace are "good things" we can never use too much. No matter how many times we avail ourselves of them, no matter how well we use them, Christ wants us to return to them again and again, because they are among the surest ways to grow in holiness. Unless we become more and more like Christ we cannot become saints, or be able to enjoy the eternal reward that Almighty God has prepared for His children. But how do we become more Christlike? By sharing in the life of Christ, by doing as much as we can to put on the Christ. Our Lord calls us all to Himself and has given us the sacraments as effective means to put on Him "whom the heavens and the earth could not contain."

Why did the Son of God give us these life-giving sacraments? The answer is simple: because He loved us. His greatest act of love during His Incarnate life among men was His Passion and Death. "Greater love than this no one has, that one lay down his life for his friends" (*John 15:13*). With His death, Jesus sealed His love for all men; sinners and wanderers from God could now rejoice and proclaim the Good Tidings: 'By His death, we are free. We were dead to the life of grace, now we live. It is not we who live, but Christ lives within us.' It seems paradoxical doesn't it, that His death purchased our life; that Love Incarnate had to die in order to lead us from the death of sin to the life of the sons of God.

When Our Lord sacrificed His life for us on Calvary, His death became the source of our life of grace. When blood and water poured out of His lance-pierced heart, the life-giving sacraments received power "to raise all men up." When the soldier's spear opened the Saviour's side, the gate of life was opened, said St. Augustine. From the pierced heart of Jesus rivers of grace were to be poured out upon the world to sanctify the Church.

How are we to understand the full meaning of the sacraments in our lives? Can we do so? By our senses we only perceive the water, bread, wine, oil, words, etc., which go to make up the external elements of the

sacraments. But faith helps us see the hidden reality which the sacraments represent and bring about. When the priest pours water over a baby's forehead and says the words: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," we know with the certainty of faith, that the soul of that baby has begun to live in Christ, has been raised to a life of grace.

From the time of Christ the Church has cherished and guarded from error the teaching and use of the sacraments. Our Lord left to His Spouse, the Church, these most precious gifts because He wanted the fruits of His Passion and Death applied to sinners in all ages and places.

In order that we might better understand and love these gifts of God's love, let us now consider the meaning of the word "sacrament." The Latin word, *sacramentum*, means a thing made sacred. A thing made sacred can be such, either because of the very sort of thing it is, or because it is designated sacred and reserved for sacred use. The very name of God is sacred, not to mention God Himself. Also, any altar, building, chalice, prayer, etc., which is dedicated, consecrated to God and His service, is sacred. The sacraments are sacred things because we become sanctified through them. Christ instituted them so that His grace could be applied to us whenever we used them. The grace we receive with the use of the sacraments is truly that sacred thing which is symbolized by the external thing, such as the water and words used in Baptism. Thus Jesus Christ, because He loved us, not only died for us, but left us these very simple, but most effective means of becoming partakers, sharers with Him, in life ever-lasting.

We define sacraments as "visible signs, instituted by Christ, which sanctify man and lead him to life ever-lasting." A sign is a symbol, an image, an indication, a token. By the symbol we are led to that which is symbolized, to that which is signified. The curl of smoke seen from a forester's fire-tower is a sign or indication that fire has begun in the forest and may soon become a devastating conflagration unless it is put out in time. The traffic lights and hand signals of policemen are signs or symbols which motorists learn to respect and obey in order to keep traffic moving smoothly and efficiently. The importance of the symbol lies not in itself, but in the thing symbolized.

The knowledge of signs and their meaning has always fascinated the mind of man. Our Lord referred to signs very often: "You know then how to read the face of the sky, but cannot read the signs of the times" (*Matt.* 16:4). "An evil and adulterous generation demands a sign, and no sign

shall be given it but the sign of Jonas the prophet" (*Matt.* 12:39). "And then will appear the sign of the Son of Man in heaven" (*Matt.* 24:30). In Mark Twain's *Adventures of Huckleberry Finn*, Ole Jim tells Huck that: ". . . signs is signs, . . . en I knowed jis' 's well 'at I 'uz gwinter be rich ag'in as I's a-stannin' heah dis minute!" (Jim knows that, because he had a hairy chest and had been rich once before; he would be rich again.) There's no point in going into more examples of the knowledge and use of signs and symbols. Everyone knows and uses hundreds of them daily. The very words we speak and write are but signs, expressive of ideas and emotions which we could never communicate intelligently to others without some pre-arranged symbols.

When Our Lord left us symbols of life-giving and life-nourishing sanctification in the sacraments, He used ordinary and common things like water, bread, oil and wine. He knew that we have to rely on sensible objects to arrive at a deeper knowledge of spiritual truths. When we see the bishop imposing his hands and hear the words of Ordination, we know that grace and spiritual power is poured forth into the soul of the one being ordained, and that his soul receives a mark, a character which sets him apart forever. In the celebration of the Eucharist, the priest in the name of Christ is able to change bread and wine into the true Body and Blood of Christ. The symbols and indicators, are representatives, so to speak, of the hidden realities. The workings of grace within the soul are symbolized and brought about by the sacraments.

Because Christ so intends it, the sacraments of the New Law contain and confer life-giving grace. The sacraments of the Old Law, such as circumcision, the Paschal Lamb, sacrifices of animals, tithes, etc., did not effect grace in this way. Because they prefigured, in one way or another, the redemption that was to come in the Christ, they caused grace in virtue of the faith the Israelites had in the Christ. The sacraments of the New Law work differently. They are not only symbols that the one who uses them believes in Christ. These seven sacraments actually bring about what they symbolize or signify. The penitent who contritely confesses his sins and receives absolution really has all his sins forgiven in virtue of the power of the sacrament of Penance. Christ, to Whom all power in heaven and on earth had been given, willed that His life-giving and life-nourishing grace be applied to us through the sacraments.

The Angelic Doctor has exposed for us in a most lucid way the reason why there are seven sacraments. Of course, Catholic faith teaches us that there are seven, but St. Thomas wants to show how completely reasonable

and fitting it is that we have seven sacraments. His explanation is based on comparisons between the life of the body in relation to man's life in this world, and the life of the soul in relation to man's life in Christ. To begin life in this world man must be born; in his spiritual life man is born in Baptism, and begins to live a life of grace in Christ. Then man must grow and gain in strength to meet the rugged and difficult situations of this world; in his life of grace, man needs Confirmation to strengthen him and bring him to maturity in Christ's society. Without food our bodily life and strength would weaken and eventually cease; through the Eucharist, the sacrament of Christ's Body and Blood, we are nourished by a food more powerful than the manna which fed the Israelites in the desert. ("Unless you eat the body of the Son of Man and drink His blood, you shall not have life in you" *John 6:54*.) Because man is subject to sickness and infirmity, he needs medicines and diets to restore his health; the sacrament of Penance renews the spiritual life in man which has become weakened or destroyed by sin. After medicines and diets have cured him from a serious illness, a long period of convalescence may be needed to insure a return to full strength and health; Extreme Unction removes the remains of sin which weaken the soul, and prepares it to pass from this world to the glory of heaven. In order to safe-guard and insure the social aspects of man's life on earth, men assume the role of leadership in order to rule and direct others, and to perform public acts; in the life of the soul, some men are marked by the sacrament of Orders to rule over Christ's fold and to perform communal acts. Life on earth would vanish without the propagation of off-spring; the sacrament of Matrimony insures graces to those who accept partnership with God in bringing souls into the world. Thus by means of the seven sacraments, man's life of grace is begun, matures, is nourished, repaired and fortified, and man's society is insured of spiritual leaders and future generations.

Just as the symbols vary from sacrament to sacrament, so too the effect of each of the sacraments varies in our souls. Christ instituted each of them with a definite purpose in mind; the sacramental grace given in each one is a definite aid from God in achieving the particular purpose which Christ intended. Besides the addition of special graces to the soul, the reception of these channels of Christ's life also brings to the soul sanctifying grace and the grace of the virtues and the gifts of the Holy Spirit. The soul already in the state of sanctifying grace receives an increase of these graces as often as it receives the sacraments, and a soul in the state of sin is regenerated to a life of grace by the sacraments of Baptism and Penance.

Although the graces vary according to the different sacraments, they are all life-giving; so too, although the symbols vary they are all symbols of life. But the Eucharist, symbolized by food, the bread and wine, is more intimately connected with life than the other sacraments. Without food there would not be any life. Most of man's efforts on this earth are directly or indirectly concerned with obtaining food. Rulers will plunge whole nations into bloody wars to assure adequate food-supplies for their citizens. The majority of the inhabitants of this globe are engaged in raising edibles for themselves and their families. A famine or flood will upset governments until adequate emergency measures are taken to assure the people of enough food; the Red Cross is always alerted for such crises. The Food and Agriculture Organization of the United Nations works continually to better the methods of agriculture, and individual governments allot billions of dollars annually for the same purposes. Enough food guarantees the continuance of life; without it life would cease. Food is one of the elemental necessities of life.

We have often heard that of all foods, bread is the "staff of life," and it is true in the supernatural order too, for the Eucharist, the Bread of Life, is the staff of the spiritual life and the key to the other sacraments. Baptism is received to prepare the Christian for the Eucharist; Confirmation strengthens the soul in public profession of the faith that it may continue to frequent the sacrament of life, and the only reason for Penance is the immediate preparation to receive Holy Communion. Holy Orders pledges the continuation of the "other Christs," who will bring the bread of life to God's people, and finally, Extreme Unction prepares and strengthens the sick to receive Viaticum. The Eucharist is the heart and soul of the sacramental system.

We need food to sustain life in our bodies in order to keep functioning. There is not much point in being alive if we cannot perform the vital functions of the living. Movement and activity are the sure signs of life; we call a person vital, full of life, when he manifests enthusiasm and activity. But the person that we admire most, the hero of the great novels and plays, the hero of our own dreams, is the lover. And this is understandable, for to love is the highest activity, the most God-like of all man's activities in this life. So . . . food to sustain life and life to be spent in loving. It is the same in the life with God. We need union with the Bread of Life to sustain our souls in grace so that we may continue to grow in the love of God and our neighbor. As food is for our bodies, so is the Eucharist for our souls.

It would be foolish to pay more attention to the symbol of the Eucharist than the reality itself. But we can realize ever more deeply that the life-giving food symbolized by the bread and wine points to the mysterious reality of the life-giving sacrament of the Bread of Life:

I am the living bread that has come down from heaven. If anyone shall eat of this bread he shall live forever; and the bread that I shall give is my flesh for the life of the world. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him. As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me (*John 6:51-58*).

—Arthur Bernardin, O.P.

ONLY THIS AND NOTHING MORE

*Once upon a midnight dreary,
while I pondered weak and weary,
over many a quaint and curious volume
of forgotten lore,
while I nodded nearly napping,
suddenly there came a tapping,
as of someone gently rapping,
rapping at my chamber door.
" 'Tis some visitor I muttered,
. . . only this and nothing more."*

PROBING THE THINGS that make men happy, St. Thomas Aquinas in his *Summa of Theology* reminds me of a poetic picture by Poe. The likeness revolves around a vivid image used by both although in different ways. Pondering the riddle of happiness, each artist employs the concept of a "visitor": Poe, directly and by name in his morbid poem, "The Raven"; St. Thomas, deftly hinting in his animated question, "Concerning the Things in Which Man's Happiness Can Consist."

Poe's visitor is a chilling creature, a bleak, black, ominous bird. Perched on a bust of the Pallas Athena, goddess of wisdom and learning, it listens to a host of questions posed for solution. To each inquiry its answer is the same: "Quoth the Raven, 'Nevermore.'"

In his discussion of happiness, St. Thomas also talks with a "visitor," or to be exact with seven of them: wealth, honor, fame, power, body-goods, pleasure, and last on the list, goods of the soul. "Can you bring a man perfect happiness?"; each guest is asked the same question. One by one, like the Raven they reply, "Nevermore!"

Every man wants to be happy; to want to be sad is insane. St. Augustine called happiness "the state of life made perfect by the collection of all good things"; in what does it consist? This is a problem man must ponder, a riddle he must solve, a question he must ask—and answer.

Perhaps *wealth* is the key? Many people seem to think so. Few things are sought after with greater diligence. For more than a few, whatever the theoretical ideal, riches provide the practical goal and with a magnetic force that defies description.

Food, drink, clothes, a home and car—these are all natural things and rightly desired by man as a kind of remedy for his human needs. Having them in a certain measure, he is satisfied—for a while. Then there is money, the artificial aid made by man for the convenience of exchange, and as a handy measure for things saleable. Never to be confused with something evil, these are good things; they are God-given; their abuse alone is bad.

Not all riches are the same; there are two distinct kinds: artificial, i.e., a dollar bill, and natural, e.g., a very dry Martini. Neither is something sought for itself but each for the sake of another; the money for the sake of the drink; the cocktail for the well being of the drinker. Natural riches are needed "only in a certain measure." This is an evident fact. Not even the movieland mogul wants an unending feast of exotic food, a multi-gallon goblet, or a continuous caravan of Cadillacs. Somewhere along the track of natural riches there is a flashing red stop sign. Man's engineer, his will, must heed it and halt. Only for money can he have the green light of unlimited desire, for here, concern can slip into craving and through the wiles of uncurbed concupiscence, an incautious man can be made a miser.

Wealth is a good thing—but it is not the best. As the object of perfect happiness it is grossly insufficient. Riches a man may have, but only for a while and although a million dollar bank book might do much to

make him happy, unhappily his fortune is not forever; sooner or later it too will pass away. Even while it is had it cannot bring perfect satisfaction. On the contrary; the more one possesses riches, the more does he realize their insufficiency. Remember unhappy King Midas! Everything he touched turned to gold . . . and a sadder man never lived.

But wealth need not be shadowed by gloom. Properly used it can be a short-cut to greatness. The rich man needs only to pause and ponder a single thought: "Why? Why am I rich? Could it be the sole reason riches have fallen into my hands is that through my wealth I might learn the joy that comes from giving?" A trite thought? Hardly! For the rich man it is not only useful but vital, for he has been warned: "The Gate of Heaven is hard to enter . . . a camel passes easier through a needle's eye." Rich man! Remember the poor!

There is security in wealth; there is also danger—the danger of lost control. When the dollar becomes master its value is lost and its keeper led straightway into temptation. Misused or abused, wealth is a menace, a wanton temptress like the siren Lorelei, luring her prey to the rocks of eternal destruction. Lazarus went to Heaven; and the rich man . . . to Hell.

If a ranch type home in Suburbia will help a man to live a better life, if his needs and means allow it, then without delay he should buy the house and fully enjoy the happiness it can bring. But let him remember, like all riches his new abode is merely a means for better living and not the end all of life. Like every good visitor, sooner or later it too will pass away, bearing witness to a fact he should have suspected: "Perfect happiness does not consist in riches!" But if not wealth, then what?

Every good Greek had his household gods. Carved in stone or painted on canvas, Zeus, Athena, Apollo, these three and a myriad more enhanced the decor of his home. The deities were superhuman, powerful and demanding. "Honor us," said the gods to the Greek, "or you'll be sorry." Wise man that he was, honor them he did, and daily.

Honor. What is the meaning of this familiar word? Before answering this question we must ask another more basic still. Granted the existence of honor, in whom is it to be found? Is it in the person who is honored, or is it in him who honors? Was it in the wise old Greek, or was it in his household gods? "In the Greek," Aristotle would answer and with this judgment St. Thomas would agree. Unlike happiness (which is in the happy man), honor is in him who honors and not in the honored person or place or thing.

Precisely stated, honor is this: a sign or attestation of excellence *in* the person honoring, *of* the person, place or thing honored. My honor for my parents, for instance, is in me, not in them. Your honor as a Catholic for the Vatican is in you, not in Italy. The Hindu's honor for his sacred cow is in the man, not the animal. Bovines might give milk; they will never give honor.

That which is given to a man, a place or a thing because of some evident excellence: this is the meaning of honor. Now in man, his excellence is proportionate to his happiness, that is to his perfect good. Thus while honor can result from happiness, happiness can never consist in honor.

Third among the goods of fortune below man suggesting itself as the happiness-giver, stands *fame* or *glory*. Like honor before it, fame too will be found deficient; it has never brought perfect happiness to any man or woman and it never will. There are many interesting *witnesses* to the truth; one is especially a *propos*.

Fifty years ago Mark Twain wrote a book on Christian Science; his accuracy of description is rare:

It is a sovereignty more absolute than the Roman Papacy or the Russian Czarship. It has not a single power, not a shred of authority, legislative or executive, which is not lodged in the sovereign. Its dreams, its functions, its energies—all have a single object: to build and keep bright the *glory* of the sovereign.

The sovereign in glory was Mary Baker Eddy and great indeed she thought her name. So high was her fame in the eyes of her followers, that in 1903, when the question arose of dedicating a new church in New York, she was given a choice of two inscriptions. One read, "To the Glory of God"; the other, "A Tribute of Love to our Leader and Teacher Mary Baker Eddy." After careful consideration, Mrs. Eddy decided against the dedication to God!

Here was fame in its acme, and yet the sovereign was sad; depressed to the point of drug addiction. Now if happiness consisted in fame, then Mrs. Eddy should not have needed morphine, for felicity precludes every want—even a desire for dope.

Glory (fame), says St. Ambrose, consists in being well known and praised. As with honor then, so with fame, some previous excellence is necessary; without this the estimation of other men would be impossible. We don't offer incense to what isn't there. Fame is consequent upon some previous excellence; in a certain sense it is a product thereof.

A final reflection on fame concerns its duration. Happiness is fixed and forever; fame is fickle and fast fading—here today, tomorrow gone. What city is without its bowery teeming with yesterday's heroes; men and women consigned to oblivion, in whose head there lingers the memory of applause, on whose door there once hung the star of fame? The "once famous," like the poor, we will have always with us. They bellow a fact; felicity is not fame.

"Do you not know that I have the *power* to crucify you?" Remember the words of a once famous Roman Procurator to his silent Prisoner? If happiness consisted in power, then life for the governor should have been bliss instead of the cross that it was. That Pilate had power no one denies, but to say that his power made him happy would be to lie. With all his power, Pontius was a miserable man.

Of power, a wise philosopher once wrote: "The power of man cannot relieve the gnawings of care, nor can it avoid the thorny path of anxiety." Boethius' dictum has wide appeal; it belongs not only to Pilate but to every man of power ever born.

Power is a means, not an end. It has value only according to the use to which it is put. Insufficient, incomplete, it could never play the role of ultimate goal; it must look on something further. *Il Duce, der Fuehrer, Tojo*—the litany could continue for pages; here were powerful men, but so unhappy. Power brings many things to its holder but felicity is not one of them.

Thus the enumeration of exterior goods is complete. Wealth, honor, fame and power—each of these is a good thing, but the best is yet to be found, and so like a skillful surgeon St. Thomas continues to probe. Deep within the soul of man there must be something unique; that for the sake of which everything else is sought. When this is found the search will stop, not before.

The Egyptian was an adept at preservation; examination of a mummy confirms the fact. So perfect was his art, so flawless the finished product, one might be led to suspect that the end of life was preservation—at least for the ancient Egyptians. Could this be true? Can the end of life ever be to preserve it? In other words, does the happiness which is perfect consist in goods of the body? The answer of course is a firm "no"—not even in Egypt. The end of life cannot be to preserve it.

Goods of the body are to be used by reason (that is by the intellect and will) somewhat as a ship is used by her master. Now if the *Queen Mary's* master was using his vessel for no other reason than to preserve it,

we might well look at the skipper with a suspicious eye. Ships are normally used to transport passengers or carry cargo from one port to another, not merely for the sake of preservation.

No, the goal of life does not consist in goods of the body; not in health, not in strength, not in beauty, not even in pleasure—although some thought it did (and many still do):

We call pleasure the beginning and the end of the blessed life, for we recognize pleasure as the first good innate in us. From pleasure we begin every act of choice and avoidance, and to pleasure we return again, using the feeling as the standard by which we judge every good. (From a letter of Epicurus to Menoecius)

Hedonism is here to stay. An old philosophy first formulated by Aristippus, later refined by Epicurus, then tempered by the "genius" of Democritus, its basic tenet is at once simple and earthy: the end of life, the highest good, is *pleasure*.

Life's end, for Epicurus, was not intense pleasure, but rather an abiding peace of mind, a state of cheerful tranquillity. Intellectual pleasure was better than the pleasure of sense, although everyone should have a good share of both. The wise man was the smart fellow who so regulated his life that it was filled to the brim with pleasure, devoid of the slightest prick of pain. Moderation was advised but only to better enjoy future pleasure. What increased pleasure was good; what lessened it was bad and to be avoided.

To deny that pleasure of some kind is involved in happiness would be nonsense. Pleasure is naturally desired; without it we could never be perfectly happy. But the pleasure concerning us here is the cheap pleasure we tap from the world; the pleasure we drain from our faculties and from the objects of delight that surround us. It is a pleasure like filling your lungs with fresh morning air.

Bodily pleasure is a certain delight drawn by men from the world of sense; it follows the possession of sense goods. We feed ourselves to stay alive, although eating is usually a pleasure. With our eyes we see where we are going and more often than not the sightseeing is delightful. Our ears listen to words and hear the sound of music with more than a little satisfaction. But sensible goods are imperfect goods; they are unable to satisfy the whole man, and so they could not be the ultimate goal.

The prime purpose of pleasure is enticement. Man has natural faculties beneficial to himself or to others; pleasure coaxes their use. The diet-

minded Doctor would not dare the caloric desert he has denied to his patient, if the tempting parfait did not pamper his taste buds. Why do we, any of us, keep our eyes open sixteen hours each day? Could it be because we like to "look"? Problems provide an attractive challenge. This is a stroke of good fortune. Were it not for the enjoyment of a difficult problem successfully solved, many might trade the luxury of thinking for a life of color T.V.

In the plan of nature, pleasure is a means rather than an end. Men may make it an end and seek it for its own sake. But to do this is to contradict one's own nature, to live in an unnatural way.

In his book, *On the Consolation of Philosophy*, Boethius speaks again—this time, on pleasure:

Anyone who chooses to look back on his past excesses will perceive that pleasures have a sad ending; and if they render a man happy, there is no reason not to say the very beasts are happy too.

The point is well made. How can happiness consist in delectation? Man shares bodily pleasures with the animals; beatitude is his alone.

Pleasure was the Hedonist hallmark; for the Stoic it was a curse. He would rather be mad than glad. Virtue was the only good; not a means to the end, it was the end itself. Virtue was its own reward. But is it?

Happiness is a subjective state; it is experienced within the soul not outside of it. But while it is a good of the soul, it cannot be produced within the soul except by the acquisition of something else: by *knowledge* for instance, the good of the intellect, or by *virtue*, the good of the will.

The knowledge-chaser, the man who spends himself in the labor of learning, has indeed chosen the better part; Aristotle has affirmed the fact, and he would know. Provided that he doesn't expect the impossible, namely, that his knowledge might someday bring him perfect happiness, he is likely to be a very happy man. But it must always be remembered, knowledge cannot bring beatitude. The latter is flawless and perfect; the former is plagued with defect. Acquired by incessant study, never perfectly clear, even in a lifetime, knowledge cannot be complete; there will always be something, unknown. Then too, learning can be devoted to the service of evil as well as good. How then could it make all men happy?

Virtue is a straight way, a right direction, an apt aim at the highest good. Now no one takes a way to a way, directs himself to a direction or aims at aiming. A goal must be set up, otherwise these things are inane. All the goodness of a virtue has come from the end to which it leads.

Therefore, neither knowledge nor virtue can be itself the end. Besides, the practice of virtue is no little thing. The yoke is sweet but it is still a yoke, and a yoke it must always be. But pain or even difficulty even in the slightest degree is utterly incompatible with felicity. The Stoic might have stood firm while his neighbors were intoxicated with pleasure, but we must not be naive—he wasn't exuberant with happiness.

Wealth, honor, fame, power, body-goods, pleasure, goods of the soul; the guest list is complete. None of these things taken separately nor the combination of all together can satisfy the demands of beatitude. Some of the goods are mutually exclusive; all of them will pass away. This alone is proof enough, felicity is not found here.

Humanity has many desires; only divinity can fulfill them all. In comparison with God, the goods of man, wealth, fame, power and all the rest, are not unlike visitors rapping at the door. We should not attempt to avoid them, nor should we send them away; these are friends; they have been sent by God. Welcome their company, enjoy their stay, however brief it might be. Remember—with them we have much in common! For if not visitors, what then on earth are we?

—Stephen Peterson, O.P.

THE WORD OF GOD AND THE PSYCHIATRIST

BENNETT CERF told a story recently about a little girl in an orphan asylum, who was so painfully shy and unattractive that she was shunned by the other children and regarded as a real problem by her teachers. She had been transferred from two other institutions and now the directors were seeking a pretext to send her on her way again. One afternoon they finally found their pretext. The little girl was seen fastening a letter in a branch of a tree that overhung the asylum wall. This was against all the rules and they could scarcely conceal their elation. Hurrying to the spot, the matron pounced on the letter and tore open the envelope. It read: "To anybody who finds this: I love you."

This is the kind of story that makes us re-think our ideas on what love is. From our childhood we have known that the Gospel message is one of

love. The theme of love is the never-old plot of story, play and movie, and we hear that love is what makes the world go round. And if the playwright, the ad-man and the novelist do not convince us, there are those soul-searching words of our Lord that leave little room for hedging: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment and the second is like it: Thou shalt love thy neighbor as thyself" (*Mark 12:34*). We have heard these words in childhood, in adolescence, and now in our mature years. We have heard them with our ears, but have we heard them with our heart?

It is worth noting that these are not mere exhortations to those who would be perfect, like our Lord's advice to the rich young man to sell all that he possessed and give it to the poor if he would be perfect. These are the commands of the Lord to all who would follow Him, to all who would lead the Christian life. The Scribe who questioned Jesus about the greatest commandment agreed completely with Him, repeating almost word for word the two commands. We too, when we hear them agree with them in theory, but do we give our whole-hearted assent? Do we not have to admit that often they remain mere words, not changing our lives and motivating all of our actions. But see what Jesus said to the Scribe: "And Jesus seeing that he had answered wisely said to him, 'Thou art not far from the kingdom of God.'" When we assent to the truth of these commands of Christ, we are not far from the kingdom of God, but we are not yet in the kingdom. To arrive in the kingdom we must not only hear Christ's words and assent to them in faith, but we have to actually love the God Who is Love and all other human creatures that He has made.

When we reflect on the sublimity of this love that Christ commands us to have and on its unqualified character, we see it as something that should be flooding our lives with warmth, giving our most trivial actions deep meaning. Instead we are overcome with the awareness of our repeated failures, of such feeble attempts to love, of lip-service paid to the ideal without heart-service. Possibly we begin to rationalize it away as impractical and impossible of fulfillment. Little by little we drift away from all real effort to love with our whole soul and mind and strength.

Perhaps we never really understood what it meant. We heard it first in childhood before we had any notion of the meaning of love, and how could we be expected to practice what we did not understand? Children only experience the pleasure and warmth of *being* loved; some go on all during their life seeking this kind of love. Then all our attempts to love

are really masking our need to be loved, to be assured that we are lovable. Love of our own self and our welfare is indeed the beginning of all love, but it is only the beginning. If all our loves are selfish need-loves, they simply cannot reach out to embrace God and all other men. We still love as children, trying to perform an adult's work of loving with the equipment of a child. We have not done what St. Paul urges us to do in his great poem in praise of the love that is charity: "When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child" (1 Cor. 13:11).

But even if we do succeed in putting away the things of a child and discover that child's love, basking in a mother's warmth and pleasure, is not real love, we are still frustrated and confused when we try to go out to others in love. Do we not meet all too often with apathy or resistance, and after repeated attempts and failures seek others more worthy of our love? All too often we find that loving God is not easy and often involves considerable pain and sacrifice. Does love cause pain and suffering? Even the happiest marriages fail to satisfy all desires and are hemmed in with difficulties and demands and hardships. The number of marriages that are failing is an indication that many are incapable of lasting love. Frustrated and lonely and confused by our failures in loving God and fellow-men, some give up and turn to the pleasures of the world; try to lose themselves in drink or work or debauch. Love did not work. It is not the answer. Christ could not possibly have meant what He said. One is reminded of the cartoon from "Season in Hell" showing the tortured individual leering out of the flames and saying: "I tried loving on earth, but what did it get me?"

What has happened that there are so many failures in the art of loving, so many well-intentioned people giving up the pursuit of Christ's ideal? All these things echo in our minds the words of Carl Jung that "modern man has suffered an almost fatal shock, psychologically speaking, and as a result has fallen into a profound uncertainty." Our times have rightly been described as *The Age of Anxiety* and Karen Horney was not far wrong when she talks about *The Neurotic Personality of Our Time*. Too many people are seeking help and relief from their anxieties in psychiatry and psycho-therapy for these to be mere fads; they are more the symptoms of the prevalence of the disease. Can the scientists who see so much of the sickness of the human person tell us anything about the disease and its cure? More and more secular sociologists, psychiatrists, psychotherapists and psychologists are saying that love—human and divine—is

the ultimate practical answer to the individual and social problems of society. Pitrim Sorokin of Harvard University believes that "without a minimum of love no social harmony, no peace of mind, no freedom and no happiness are possible." Gordon Allport, the social-psychologist at the same University has reached the same conclusion from his studies: "When we imagine a perfect state of being, we invariably imagine the unconditional triumph of love." In the fields of psychiatry and psycho-therapy Sigmund Freud's basic thesis that mental illness is at bottom due to the unconscious distortions of the love-relationships has never been successfully challenged. Carl Jung, while breaking with Freud's "monosexual mania" believes that the symbols that lurk in the unconscious are chiefly those of love-relationships. Dr. Karl Menninger in his famous clinic has found that the only cure for some types of mental disorders is a liberal dose of "unsolicited love." Following the lead of Jung, Allers, Adler, Fromm, and Horney, more and more psychiatrists are coming to believe that the well-being and mental health of human beings depends on their love of God and their fellow-men.

But isn't this exactly what Christ tells us in the Gospel, and what St. Thomas elaborates in his theology, tracing the moral life, natural and supernatural, as a return to God motivated by love. It is not only a command of Christ, but it is the very law of our nature that we love God above all things and our neighbor as ourselves. Failure to do this will result in eternal damnation, and a life of hell-on-earth as well. If we do not love, we are dead spiritually and psychologically. "He who does not love abides in death" (1 *John* 3:14).

Failure to love then is the root of all anxiety and frustration; it is the failure to become a complete human being. Can any of us say that we readily and easily fulfill our Lord's commands in this regard? Do we not often find ourselves darkly and miserably alone, shut up within ourselves and unable to go out spontaneously to others? We feel a vague uneasiness when we hear the gospel words on loving, and yet they still remain mere words; we seem unable to do anything about them. The inability to love or the manifestations of a disordered love can usually be traced to the lack of love in infancy or during the critical periods of childhood and adolescence. What are we to do then? Return to the womb and begin again?

This is the question that Nicodemus asked our Lord when he went to him in the night of his lovelessness, acknowledging Him to be a great teacher. And our Lord said to him: "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God" (*John* 3:1). And

Nicodemus asked incredulously: "How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born again?" Jesus answered: "Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God." Mark well the words are *enter into the kingdom* and not just *not far from* the kingdom as in the case of the Scribe. We have been born again of water; but have we been born again of the Spirit? The Spirit of God is Love and we must be born again in love, not by entering again into the womb, but by learning to love under the guidance of the Holy Spirit.

When Nicodemus asked how this was to come about, our Lord rebuked him for being a teacher in Israel and not understanding when He spoke about *earthly* things. He should have known that we are expected to know about earthly things before we can begin to understand heavenly things. It is sheer folly to demand that we get beyond earthly love, when our biggest problem is getting as far as earthly love. In the normal course of things we cannot love supernaturally unless we have the ability to love in the natural order. This is what we mean when we say that grace perfects nature and does not destroy it. Charity does give us a new power to love, infinitely beyond our human powers, but it accomplishes this by elevating and strengthening our natural loving powers. In *The Four Loves*, C. S. Lewis makes it wonderfully clear that there cannot be any conflict between our natural loves and our love of God; rather our supernatural love depends on our natural love:

. . . the Divine Love does not substitute itself for the natural—as if we had to throw away our silver to make room for the gold. The natural loves are summoned to become modes of charity while also remaining the natural loves they are. As Christ is perfect God and perfect Man, the natural loves are called to become perfect charity and also perfect natural loves. Charity does not dwindle into merely natural love but natural love is taken up into, made the tuned and obedient instrument of Love Himself.

If we must love God and our neighbor with our whole being in the supernatural order, it might be well to check the instrument that will be used to play this celestial tune. And what better guide could we find than the findings of the psychologists and the sociologists who have reached the same conclusion in their fields as the theologians have in theirs: love is the one thing necessary. It would be foolish to think that theology has all the answers and that the secular sciences have nothing to offer. Pope Pius XII

repeatedly urged Catholics, priests and laymen, to participate in secular and temporal activities:

Be present everywhere for the faith, for Christ, in every way and to the utmost possible limit, wherever vital interests are at stake, wherever laws bearing on the worship of God, marriage, the family, the school, the social order are proposed and discussed. Be there, on guard and in action, whenever through education, the soul of a people is being forged (Pope Pius XII, September 11, 1947).

The cooperation of the theologian and the social scientist becomes almost imperative when they both reach the same conclusion about the ills of the times and offer the same remedy. If we are to fulfill Christ's commands in the supernatural order, we must know something about the human personality, its capacity for love and its basic need for love. Before we can begin to love, we must know something about the art of loving. And we can best find out about human love by turning to the findings of the social scientists who are devoting all their energies and skills to its study, dealing with those whose lives are failures because they are unable to love.

Among the best-known contributors to the growing literature of human love is the prominent American psychoanalyst, Erich Fromm. He has some very basic things to tell us about the subject in his *The Art of Loving* (Harper & Brothers, New York, 1956). He tells us quite simply that love is the answer to the problem of human existence, that it is an art which requires knowledge and effort to be learned. Unfortunately most people understand love as *being loved* rather than *loving actively*. Or they think there is nothing to be learned about love because it is just a matter of finding the right object, forgetting that it also involves a power within man:

The attitude that there is nothing easier than to love has continued to be the prevalent idea about love in spite of the almost overwhelming evidence to the contrary. There is hardly any enterprise which is started with such tremendous hopes and expectations, and yet, which fails as regularly as love. If this were the case with any other activity, people would be eager to know the reasons for the failure, and to learn how to do better—or they would give up the activity. Since the latter is impossible in the case of love, there seems to be only one adequate way to overcome the failure of love—to examine the reasons for this failure and to proceed to study the meaning of love.

We could not possibly sketch Dr. Fromm's theory of love in this article, but there are a few important points that he insists upon. The activity of love always implies certain basic elements: 1. *Care*. "Love is the active concern for the life and growth of that which we love." 2. *Responsibility*. "The response to the needs, expressed or unexpressed, of another human being." 3. *Respect*. "The concern that the other person should grow and unfold as he is, for his own sake and not for serving me." 4. *Knowledge*. "I have to know the other person *objectively* to overcome the irrationally distorted picture I have of him."

Love of ourselves and love of others are not alternatives; love for oneself will be found in all those who are capable of loving others. Genuine love implies care, respect, responsibility and knowledge and is brought about not exclusively by the object loved, but is an active striving for the growth and happiness of the loved person, rooted in one's own capacity to love others because one loves oneself. Love is not chiefly a relationship to a particular person; "it is an attitude, an orientation of character which determines the person's relatedness to the world as a whole, not toward one object of love."

As for married love, Dr. Fromm insists that love is not the result of adequate sexual satisfaction, but rather sexual happiness is the result of love. This is certainly a point that needs to be stressed today. Dr. Fromm himself points out that the illusion of love as mutual sexual satisfaction and love as a haven from loneliness are the two most frequent forms of the ever-increasing disintegration of love in modern western society.

Like the practice of any art there are certain general requirements. It demands discipline, the discipline of one's whole life; concentration; patience; supreme concern for mastery of the art. A whole book could be written about these general requirements and still not exhaust the subject. But in particular, the practice of the art of loving demands the overcoming of one's own narcissism; one absolutely must be able to see people and things as they are *objectively*. And this can only be done by reason, the emotional attitude behind reason being humility.

One must have great faith in oneself and in others, but what matters most in love is faith in the ability of one's own love to evoke love in others. Faith requires courage and the taking of risks, the readiness to accept even pain and disappointment in loving. In short, to love and be loved means that we judge certain values of ultimate concern, and then take the leap and stake everything on these values.

Dr. Fromm's analysis of human love inevitably calls to mind the

fundamental difference between love of friendship and love of concupiscence, known to Aristotle and developed and refined by St. Thomas. The love of concupiscence or pleasure is demanding and urgent; it wants to get something and fasten on it for its own satisfaction. But the love of friendship is genuine love in which we wish good to someone else. This distinction, so clear to St. Thomas and all Christians up until the time of the rise of ethical subjectivism, is now coming back into its own through the experimentation of psychology. So Dr. Fromm can say that most people understand love as *being loved*, as pleasure, rather than *loving actively*, the love of friendship. The basic elements that he lists for the activity of love: care, responsibility, respect and knowledge, can be fulfilled only in the love of friendship. Through modern science and clinical psychology there is an evident return to sound theology.

But no matter how much we know about the art of loving, about the fundamental agreement between theology and psychology, discussion must end before the decisive step in loving is taken. Aware now of the capabilities and competence of the human powers of loving and the tremendous amount of practice and effort that must be expended to remain tuned to the needs and requirements of others, we are better equipped to understand the Gospel message. Realizing that we can never love others unless we first love ourselves, and that our love for God is only evidenced by our love for others, we might re-examine our own ideas about love, try to make them less subjective and sentimental, and then take those first decisive steps in a new approach to the Word of God: "A new commandment I give you that you love one another; that as I have loved you, you also love one another" (*John 13:34*).

—J. D. Campbell, O.P.

ALL YOU WHO THIRST

"Sheila, come home. Mother is dying."

Six words of a classified ad can sum up untold human misery.

The Church inserts her notices in the liturgy.

"Jerusalem, Jerusalem, be converted to the Lord thy God." ¹

IN THE CHURCH'S case, the children drifting away are the ones in peril. If the Church is sad it is because her children miss the point of life, and miss it by so much that often they think they have grasped it com-

pletely. The Church, to make us see our trouble, makes us lament with Jeremias,² shows us why we must come home.

Keen anguish for the overthrow of an unhappy race,
that dims the eye with tears,
that stirs my being to its depths,
as my heart goes out in boundless compassion!

I asked for light,
into deeper shadow the Lord's guidance led me.

Closely he fences me in,
beyond hope of rescue;
loads me with fetters;
cry out for mercy as I will,
prayer of mine wins no audience.

A problem: life entails estrangement, futility, insignificance.

In myriad ways, through all the ages, the Church unfolds the problem's resolution, presenting us with the fact of God made man, who died for us and rose the third day. The Church unfolds the answer. It does not scoff at the problem. Christianity does not make light of existential difficulties.

Delete a few key clauses, and even Fathers of the Church become facsimiles of contemporary philosophers of despair. Subtract a condition like "If Christ be not risen . . .," and extreme pessimism cannot be gainsaid. Take Christ out of history, a man's life becomes a long stroll down a chilly lane at dusk, with his own corpse in his arms.³ Now we walk alone no longer. For Christ is real, and since he lives, we live, and walk in the Spirit. The life of the Spirit is ours, and when our lives become Spiritual lives they become meaningful lives.⁴

Between the gift of the Spirit and Christ risen from the dead a mysterious relationship is present. The Resurrection has its unique role in the mystery of Christ. It is not merely a happy ending to the story of the Passion.

In this connection we could consider some punctuation.

Probably most of us will find the following reading of *John* vii, 37 ff. in our New Testaments:

Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirst, let him come to me and drink.

He who believes in me, as the Scripture says, *From within him there shall flow rivers of living water.*" He said this, however, of the Spirit who they who believed in him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified.

The words, "He who believes in me," could grammatically be joined with what precedes them just as easily as with "from within him there shall flow . . ." The above quoted arrangement has water (the Spirit⁵) flowing from the believer; but if "He who believes in me" is joined to "let him come to me," it is evidently Christ himself from whom the waters flow. This latter sense is actually more ancient.⁶ The influence of Origen contributed to the abandoning of this latter sense and to the adopting of the other. Because of his Platonic background, Origen shied away from the interpretation which made a human Body the means of holiness. Modern exegetes⁷ and translation⁸ tend to restore the more ancient notion. The older tradition brings out not only that the giving of the Holy Spirit depends on Christ's glorification, but also that the link between the Spirit and ourselves is the glorified Body of Christ Himself. We are reminded of another place in St. John's writings:

Then I saw . . . a Lamb standing upright, yet slain (as I thought) in sacrifice . . . Then I heard . . . the voices of multitudes of angels, standing on every side of the throne, where the living figures and the elders were . . . crying aloud, Power and Godhead, wisdom and strength, honor and glory and blessing are his by right, the Lamb that was slain . . . The Lamb who dwells where the throne is shall be their shepherd, leading them out to the springs whose water is life.⁹

"Now on the last, the great day of the feast, Jesus stood and cried out . . ." Christ had an announcement to make. He was announcing the end was at hand to centuries of waiting. The crowds gathered for the feast could not miss the drift of what He was saying. Some thought He was the Prophet, some the Christ.¹⁰ Even the attendants sent to seize Him reported to the chief priests and Pharisees: "Never has man spoken as this man."¹¹ The feast itself had put them in mind of the Messias. It was the Feast of Tabernacles, the greatest and most joyous of Israel. Agricultural in its beginnings¹² it had become connected with the fact of God's providing for them during the desert wanderings.¹³ It looked back to the days of manna from heaven, water from a cleft rock, before their homeland was reached; it looked ahead to the fulfillment of the promise, a messianic age when

water would abound more even than the feast of tabernacles requested in its liturgy. Included in the prayers were allusions to the Prophets, for instance, Zacharias:¹⁴

And it shall come to pass in that day, that living waters shall go out from Jerusalem.

All nations . . . shall go up . . . to adore the King, the Lord of hosts, and to keep the feast of tabernacles . . . He that shall not go up . . . to adore the King, the Lord of hosts, there shall be no rain upon them.

The forty-seventh chapter of Ezechiel also figured in this Jewish festal liturgy, being a description of the life-giving torrent that had its source in the Temple of the idealized Jerusalem.

During the feast at which our Lord was present, the people would have joined in the last psalm of the great Hallel, (Ps. 112-117), clapping their hands while the priest returned from the pool of Siloam with a golden jug of water.¹⁵ The trumpets sounded three times. The words of Isaias were recalled: "You shall draw waters with joy out of the fountains of salvation."¹⁶ And so our Lord's words were bound to excite even more a crowd already animated by the spirit of this liturgy.

The time was close for the messianic age. All that was needed was for Jesus to be glorified. And when was this?

When it was late in the same day, the first of the week, . . . Jesus came and stood in the midst and said to them, "Peace be to you!" And when he had said this, he showed them his hands and his side . . . (He) said to them, "Receive the Holy Spirit . . ." ¹⁷

It was done. With the atemporality that characterizes this climactic "hour" in the life of Christ, past, present and future reel from their contact with eternity. Christ has died, risen and been glorified, and has conferred the Spirit, that the world may know that He loves the Father, and does as the Father has commanded Him.¹⁸ It takes us time to catch up, and we stretch out the mystery in the liturgy from Holy Week to Pentecost.¹⁹ But we can discover indication of the awed approach to the Paschal mystery as it constitutes a single reality. The earliest Christians had only one liturgical feast, and that was for the Death and Resurrection. We see a hint of this approach in the liturgy of Good Friday, when, after the Passion is ended, the prayers begin: the Redemption is accomplished, and without transition the blessings of the Redemption begin to be distributed.

It is as though the Church strives to conform to Christ in this as in

all else. For as He hung on the Cross His divine intellect saw the entire drama of our world unfolded, and His divine will applied the merits of His act to all who would ever benefit from it. So too, His human soul, enjoying the beatific vision, saw as one thing His life, death, resurrection and glorification.

We can imitate Christ in this. We can live our baptismal vows for what they are—being buried with Christ; but only as a way of being glorified with Him. We can enter into the spiritual life as the beginning of our resurrection, but not to be completed till Christian death has crowned a life of Christian mortification. We can safeguard and nourish our endeavors by contact with the glorified Body of Christ, given us through the Mass, in which we,

[God's] holy people, calling to mind the blessed passion of the same Christ your Son, our Lord, and also his resurrection from hell, and glorious ascension into heaven, offer to your most excellent majesty, of your presents and gifts, a pure host, a holy host, a spotless host, the holy bread of eternal life, and the chalice of everlasting salvation.²⁰

In doing this we shall be fulfilling the most sacred words of all Scripture,²¹ taking in remembrance of Christ, and eating of His Body, drinking of His Blood, until He comes. We shall be bringing closer the day of His coming, the day when the Spirit will have filled all things. We shall be hastening the day when the Spirit can finish His work in us, and, having gone with us through life and into death, will raise us up to life without end.

—Francis Bailie, O.P.

¹ Cf. *Osee* xiv. 2.

² E.g., *Jer.* ii. 11; iii. 2, 7-8, given here.

³ See St. Ignatius of Antioch: *Smyrn.* v. 2. *The Apostolic Fathers*, New York, 1947, p. 120; *The Epistles of St. Clement of Rome and St. Ignatius of Antioch*, Westminster, 1946, p. 92.

⁴ Footnotes in *La Bible de Jerusalem*. Paris, 1956, throw light on the scriptural basis of relating the Holy Spirit and spiritual life. E.g., pp. 1491, 1497, 1499, 1501, 1525, and 1562.

⁵ For the Prophets' use of "to pour out the spirit," see: *Isa.* xxxii. 15; xlv. 3; *Zach.* xii. 10; *Joel* ii. 28.

⁶ Durrwell, *The Resurrection*, New York, 1960, p. 84.

⁷ Calmes, *Evangelie selon Saint Jean*, Paris, 1904, pp. 271-3; Lagrange, *Evangelie selon Saint Jean*, 2nd ed., Paris, 1925, pp. 214-217; Durrwell, *The Resurrection*, pp. 79-91.

⁸ Eg., *La Bible de Jerusalem*.

⁹ *Apoc.* v. 6, 11, 12; vii. 17.

¹⁰ *John* vii. 40, 41.

¹¹ *John* vii. 46.

¹² *Exod.* xxiii. 14-17.

¹³ *Lv.* xxiii. 33-44.

¹⁴ *Zach.* xiv. 8, 16, 17.

¹⁵ Durrwell, *The Resurrection*, p. 80.

¹⁶ *Lca.* xii. 3.

¹⁷ *John* xx. 19, 20, 22.

¹⁸ *John* xiv. 31.

¹⁹ By the three hundreds, Pentecost had evolved into an exceptionally important feast.

²⁰ The Canon of the Mass.

²¹ *Mt.* xxvi. 26-29; *Mk.* xiv. 22-25; *Lk.* xx. 14-20; *I Cor.* xi. 23-6; cf. Charles Burgard, *Scripture in the Liturgy*, Westminster, 1960, pp. 81-2.

THE HISTORY OF SALVATION

The sacredness of the Bible lies in its nature as the revealed word of God. The narratives of the Scriptures, however, contain events which extend over many thousands of years; contain oral and written traditions collected and transmitted by varied human authors of different times and places. Nevertheless, there is a unity in scriptural revelation which is from God Himself. As divine author, He inspired the human writers to convey the sacred message He intended. These human authors over the centuries ranged from patriarchs to kings, from prophets to priests, from lawyers to apostles. The sum of the story which these writings tell is a divine history: the story of God's dealings with men—the History of Salvation. Through this sketch runs the thread of divine mercy with unfaithful mankind. This article is presented as an outline to indicate the unity of the Bible. In the margin next to the text, the books of the Bible are listed which are connected with the period of history there discussed.

IN THE BEGINNING, God alone existed. He was perfect, completely happy in Himself, and certainly had no need of any creatures outside of Himself. Yet, in His unsearchable plans, He wanted to make

Genesis

creatures who would share in His happiness. And so, just as He willed, He created all other beings, both those material creatures which we see with our eyes, and also the spiritual beings which we cannot see.

The material universe He fashioned according to a wonderful and orderly plan; after the lower forms had been made, finally He created man. This creature "man" was very special: into his body was breathed a spirit of life which was truly an image of his Maker.

The first humans, Adam and Eve, led a very pleasant existence; moreover, they enjoyed a truly supernatural familiarity with God. Nonetheless, before they could enter into the complete happiness of their Lord, they had to prove themselves worthy.

As we know, Adam failed. He chose to have for himself the knowledge of good and evil—he tried to become as God. Because of this sin, he lost for himself and his descendants that special state of happiness and closeness to God which he had enjoyed. Human nature was now wounded, and the task of working out eternal happiness became very perilous.

Nevertheless God did not just punish; He promised to heal the wound—to send a Saviour who would lead men back to happiness. The remainder of the Bible is concerned with this promise of restoring men to God's friendship. For this sums up the entire history of revelation: God, Who made man, bought man back from the slavery of sin.

As we have seen, Adam broke the first bond which God had made; nevertheless the Lord still offered him and his posterity

a promise of salvation. But Adam's descendants did not show themselves worthy of even this. They fell into ever more serious sinning, until eventually the whole race of men was corrupt. God became sorry that He had even made men. But one just man appeased His wrath: Noe was found worthy, and through him God rescued mankind, and renewed His pledge of good will toward men.

Yet, as time went on, even this bond was ignored, and men all lapsed into sin again. Therefore, God chose a new method of preserving His promises. He selected one individual, Abraham, and made a covenant with him so that through his posterity the hope of a Saviour might be kept alive. From this point onwards (beginning of second millennium B.C.), the history of God's message is quite clear and detailed.

The promises were renewed again to Isaac, and then to Jacob or Israel. Thenceforth, salvation is bound up with the fate of this people. Thus the remainder of the Old Testament is concerned with the Covenant between God and Abraham's descendants.

When this family had migrated to Egypt because of a famine, God blessed them and they grew into a populous tribe. But a change of dynasties in Egypt brought persecution; they cried out to their Lord, and He freed them according to His pledge. While enroute to their promised homeland, God, through Moses, renewed the covenant of Abraham with them. But this new testament, namely that of Sinai, was more particular, and regulated how this elected people was

Exodus

*Leviticus, Numbers,
Deuteronomy*

to remain faithful to its God, and how He, in turn, would bless them.

Josue

Judges, Ruth

I Kings

*II Kings
I Paralipomenon*

(Psalms)

*III Kings
II Paralipomenon*

*III and IV Kings
II Paralipomenon
(Judith)*

*Amos, Osee
(Jonas)*

After forty years of wandering in the desert, the Israelites moved into Palestine, and more or less took possession of the country. The period which followed immediately may be called the period of the Judges. These "Judges" were men specially raised up by God to lead their fellow countrymen in times of great peril. Nevertheless, in time affairs became so disorganized, that the Israelites decided it would be better to have a king—one leader who could better defend them against their enemies. God reluctantly let them have their way, and the monarchy began under Saul. When he proved unfaithful, God chose David. After Saul's death, David gradually assumed control over the entire nation, and made it into a great and strong kingdom. David showed himself, with one exception, extraordinarily faithful to his Lord; in return he received the promise that the long-awaited Saviour would be born of his family.

Solomon reigned next; under him the kingdom reached its apex. In Jerusalem he built the temple of the Lord; yet toward the end of his reign, he fell into idolatry, the worst sin against the Covenant. In punishment, the nation was split by civil war, and two rival kingdoms appeared: that of Juda, and that of Israel.

The period of the two kingdoms is, in general, a very sad one. Israel immediately followed its kings into the worship of false gods, and utter moral corruption was the sequel. And Juda was frequently enough not much better. Because Israel had broken

the covenant, God withdrew His protection, and that kingdom was utterly wiped out by the Assyrians in the eighth century B.C., and its people led away captive. Juda too, after periods of alternate faithlessness and then of repentance, eventually failed its Lord, and it too was punished with destruction and banishment under the Babylonians. Yet this was also the period of the great prophets, men specially elected by God to point out the evils and call to repentance. Their prophecies also renewed the promise of a Saviour, and made ever more clear this Saviour's mission.

The captivity in Babylon lasted for seventy years. During this time the Law of the Lord did not fall into oblivion; rather, it was a time of true repentance. Thus, when they were set free by the Persians, the chosen people returned far more wholesome and spiritual than they had gone. In Jerusalem they began to rebuild the temple. When at last this was finished and the true worship of God was restored, a much clearer understanding of the promises of the Lord survived in Israel. Thereafter, until the coming of the Saviour, the Jews never again abandoned the Covenant of their God as they had done in the past.

The Greek influence after the time of Alexander the Great brought on serious new problems, for many of the Greek rulers introduced their paganism along with their culture. And so the Jews began their wars of independence under the leadership of the Machabees. Although these wars had been fairly successful, the later members of this dynasty compromised the good accomplished, and the kingdom drifted into an-

*Isaias, Micheas
Sopbonias, Nabum,
Tobias, Habacuc
Jeremias, Lamentations,
Baruch*

*Ezechiel
Esther
Daniel
I and II Esdras
Aggeus
Zacharias
Abdias
Malachias
Joel
(Job)
Canticle of Canticles
Proverbs
Ecclesiastes*

*Ecclesiasticus, Wisdom,
I and II Machabees*

archy based on rival religious factions. In the end, the Romans intervened to settle the political discord. Through Roman favor, Herod the Great had himself established as king; and under him the fullness of time was accomplished for the realization of the promises made of old to Abraham and his posterity.

Gospels

The prophecies were fulfilled in a far more marvelous way than any man could ever have dreamed. For God saw fit to send His only Son into the world to save us from our sin. Conceived of the Holy Spirit, and born of the Virgin Mary, God became man. When He was circumcised, His name was called "Jesus," which means Saviour. After a hidden life of about thirty years, He began to preach His Gospel, that is, "good news": forgiveness of sin and eternal life for all who would believe and obey His commands. By means of many miracles, He confirmed His mission.

Gathering about Him a group of believers, He preached His message of salvation throughout the land of Palestine. Yet there were many who rejected Him; some afraid He would take away their privileged place in the nation, some refusing to accept Him as the Son of God, others for still different reasons. Together His enemies plotted His death; after repudiating Him in their own tribunals, they succeeded in having Him executed by the Romans. And so the Saviour gave Himself up to be crucified. Thus did He satisfy God's offended justice. The pact of Sinai had now been finally rejected, and was made void; but a new covenant was be-

ginning—a covenant dedicated by the blood of the Son of God.

On the third day after His death, Christ arose, as He had foretold. After forty days spent in confirming and instructing His apostles, He ascended into heaven to take His place at the right hand of God.

The apostles, however, strengthened by the Holy Spirit, went forth to preach His name to all peoples. They confirmed their testimony, not only by miracles, but also by laying down their lives for His sake. Thus, to this day, their successors in the Church have carried the news of salvation to all men; and they will continue to do so until Christ comes again as judge, to lead the saved to eternal happiness with God.

—Humbert Gustina, O.P.

Acts of the Apostles

*Epistles of St. Paul,
Catholic Epistles*

Apocalypse

BE HOLY, FOR I, YAHWEH, YOUR GOD, AM HOLY

During the latter half of the thirteenth century before Christ, the nation of Israel wandered through the wilds of the desert lands south and east of the land of Canaan. This barren wilderness had seen roaming tribes for centuries—lone people passing here and there through the dangerous and desolate miles of dry and sterile hills and plains. But always these travelers had been quick to hasten on their way, anxious to leave the fruitless crags of nubby hills and the scorching paths of the burning sands. For Israel, the case was different.

It is true, the tribes of Israel were also on a journey. But unlike all the others who traveled the sands of the desert, Israel was not merely traveling from place to place. These Jewish tribes were traveling as well from tribal individualism to national unity. From Egypt they fled a tired

and perplexed assortment of men and women, alike in race but not united. At Sinai, they traveled the fathomless distance from refugee slaves to the People of the Covenant. God chose them as His special people, entrusting them the worship and faith of the one, true God.

This part of Old Testament history is the favorite reading of Christians—the story of the *Exodus*. From the journey of Abraham to Mambre; the entrance of the sons of Jacob into Egypt; through the plagues and the crossing of the Red Sea; the journey to the Promised Land—in it all there runs the tide of high adventure wrought in the divine history of salvation. Yet there is another side to the Old Testament which is understandably not as familiar nor as popular with Christian readers. It is an area which is often skipped, more often misunderstood. Nevertheless the fact remains that this other side of the Old Testament (the legal, liturgical, social rubrics and the quasi-interminable genealogies) is a natural offspring of a society whose very reason for existence was its Covenant with God.

Around the year 1200 B.C., Israel emerged from the desert and crossed the Jordan to the Promised Land forged into a nation. After forty years of wandering, they reached their land of milk and honey. Their journey bore a hidden fruit, however. A generation of absolute dependence on God's Providence for sustenance through hunger and thirst, sickness and war had molded a psychology of abandonment to the works and will of Yahweh God. If the very manna-bread came daily to them in the desert dropped down from His hand, how could sickness and trials, blessings and joys be from any other source? Indeed, Israel was a religious nation. Everything from the rays of the morning sun to the gleam of the evening stars was sent by God. Every minute belonged to Him, along with every word and thought and action. This is the climate in which the legal and social tradition of the Jews grew.

Of all the books of the Old Testament which fit this measure, *Leviticus* most completely characterizes the Hebrew Social mentality. At first glance, the book seems an impenetrable maze of bloodshed, primitive crudity, and warped piety. The repetition and detail of intricacies in the sacrificial slaughter of beasts vies with the picturesque description of leprosy sores in tiring and offending the reader's patience. Alas, *Leviticus* has more to tell than that.

Written so many centuries ago, *Leviticus* is like a beautifully colored thread which has been rolled up into a ball. As long as it remains tightly wound in and around itself, its beauty can hardly be appreciated. But perhaps this beautiful thread of Scripture can be unravelled.

Leviticus is part of a unit comprising the first five books of the Old

Testament. To the Jews this *Torah* or *Law* is most sacred for it comes from Moses, the great Patriarch, who had it from God Himself. More accurately it is an inspired, edited mixture of stories and traditions originating much before Moses but compiled and edited by him, passing through many other hands to the compilers of *Leviticus*. Moses *wrote* the Pentateuch insofar as all the inspired writers involved worked on it in his spirit. The compilers of *Leviticus* and final editors of the Pentateuch (the first creation story in *Genesis* is theirs) were descendants of Levi, one of Jacob's sons. They did not *write Leviticus*. Rather they gathered ancient traditions, added some current legislation and produced another inspired book.

The contents of *Leviticus* are 99.9% law. So much law is readily explainable, however. The final compilation stands at a sort of high point of Jewish religious history, the return from the Babylonian exile (about 530 B.C.). Prior to the exile the Jewish nation is best described as Yahweh's unfaithful spouse. The Babylonian scourge penanced the Jews. Decimated and thoroughly beaten they had no recourse other than complete reliance on Yahweh God. The nation came out of the exile a small but wholly religious community. Priests became the real rulers and made laws which inserted Yahwism into every nook and cranny of Israelite life. Thus *Leviticus* was born. From here also, however, began the slide which ended in Pharisaic formalism, the adoration of the law's letter.

The priest-authors did not have this evil in mind as they compiled the book. Rather they wanted to maintain a holy community. Yahweh was holy, so the community of His people had to be holy—its sacrifices, its priests, its every day had to be holy. As the priests wanted life centered around Yahweh, *Leviticus* was everyman's way to sanctity in the Jewish community.

The book opens at the place of sacrifice, the place where every Jew came closest to God and where he therefore became holier. Laymen had to approach through Yahweh's holiest servants, the priests. These were the mediators who offered the prayers and sacrifices of their fellow Jews to their nation's Lord. To the Tent of Reunion the people would come to pray, adore, thank, grieve, and ask. Here Yahweh God dwelt with His people; here He spoke to Moses and Aaron. Here He was adored with the offerings of sacrifice.

The complete sacrifice was the "holocaust" which called for the total destruction of the victim either in thanksgiving or expiation. The "oblation" was an offering of grain products and generally complemented other sacrifices. The "sacrifice of communion" could alternately be called a "sacred

banquet" which God and His people shared. Part of the offering was consumed on the fire for Yahweh and part was consumed by the offerers. It could be offered as praise or in fulfillment of a vow or simply out of loving devotion. Liturgical faults (rubrical and otherwise) were cleansed by "sacrifices for sin." Commonly in these sacrifices the offender placed his hand on the victim's head signifying transference of guilt. Even unconscious faults demanded satisfaction. "Sacrifices of reparation," essentially fines, made up for injustices against God and neighbor.

The offerings had to be of the best quality since they were being offered to Yahweh. No blind, crippled, mutilated, ulcerous or scaling animals could be sacrificed. The one presenting the live victim slaughtered it, and then the priest took charge. A layman could not touch blood, since this substance for the Jews was life itself and thus sacred to Yahweh. The priest, however, could touch it and had to use it in the sacrificial ceremonies. The fat, the most precious part of the animal, and choice cuts of the meat also belonged only to God. Anything offered in sacrifice by that very fact became sacred and if not destroyed by the fire, became the food supply for the priests and their families. Anything used in a sacrifice was holy and thereafter whatever it touched became holy. Salt, a purifying agent, played a ceremonial part in the sacrifices.

The deep sacredness of these bloody sacrifices lies beneath a symbolism of substitution. The worshipper chose from among his possessions the most perfect offering he had; he picked the goat or lamb or bull which was his most valuable possession. It was a precious gift to his dearly loved God. But more than this, the victim of sacrifice was a symbol of the offerer worshipping his Lord. The worshipper told God by his sacrifice that he felt what was taking place in his sacrificial victim: his heart also was pierced, his body broken, his spirit surrendered. For he offered this sacrifice in grief for his guilt, in submission to God's judgment, in obedience to Yahweh's command. He wished to be holy by ascending in spirit to Yahweh along with the smoke that curled up and away from the holy fire of sacrifice.

As pointed out above, the layman went just so far in making a sacrifice. Then he deferred to the mediator, the priest, "Yahweh's relative." The priests had to be the holiest of all the Jews; *Leviticus* dwells much on them. The priests came from a special branch of Levi's family, the line of Aaron, Moses' brother. In fact Moses himself at Yahweh's direction ordained Aaron and his sons. After their purification through ablutions, he vested them in their ceremonial robes. Aaron alone, as high priest, was anointed with oil. Then the candidates placed their hands on the heads of several sacrificial

victims (transferral of guilt by substitution) at the sacrifice for sin. This "sacrifice of investiture" reached its climax when Moses put the offerings into the hands of Aaron and his sons signifying transferral of power to sacrifice. Finally the newly ordained went on a seven day retreat. On the seventh day Aaron offered sacrifice for himself, his family, and his people. After he and Moses entered Yahweh's dwelling, the glory of Yahweh God was seen by the people: a flame flashed from before Yahweh which devoured the holocausts and fat. The people cried with jubilation and fell worshipping to the earth. How well this manifestation of the power of God, this theophany, must have fixed in the memory of Israel the holiness of God and the sacredness of His priests!

The priests' vocation to holiness carried with it grave responsibilities. Since the high priest represented the people before God, his sins became the people's sins. Priestly rubrical errors had to be at a minimum or else. Two of Aaron's sons burned incense at the wrong time and Yahweh Himself punished them with death. Moses berated two other sons for eating their share of a sacrifice in the wrong place at the wrong time. The conduct of the priests had to be immaculate. They had to abstain from wine before any liturgical function; any sickness or injury disqualified them. Only perfect physical specimens could be priests; no blind, lame, disfigured, broken-boned, rickety men allowed.

While the sacrifices constituted the mainstay of community effort toward perfection, yet another means of sanctification was provided by the liturgical calendar. First of all it prescribes the weekly pause for holiness: the Sabbath. Work six days, rest one. Although this weekly observance was designed to commemorate Yahweh's rest period after His creation week, it also had the practical end of periodically renewing a man's strength.

Next *Leviticus* turns to the Jewish religious year, beginning in the Spring in the month of Tishri. The Passover—symbol of the Jews' departure from Egypt—occurred on the fourteenth day of Tishri followed on the fifteenth by the Feast of the Unleavened Bread. On these two days, says an educated guess, the shepherds and farmers originally offered first fruits of flock and field to God. This week of feasting called for two days of rest from labor, plus sacred gatherings and sacrifices. Seven weeks and one day later the second major feast on the Jewish calendar, that of Weeks or Harvest, took place. This feast commemorated Yahweh's giving of the Ten Commandments on Mount Sinai. Its origin, however, stemmed from the celebrations of the harvest time. For the day, all work stopped, sacrifices were offered, and all Jews came together for the celebration.

On the first day of Nisan, the seventh month of the religious year, the New Year's Day of the civil year was celebrated. On *Rosh Hashanah*, as Jews designate it today, work stopped and sacrifices abounded. The tenth day of Nisan brought another feast, originating in *Leviticus*, the Day of Atonement, today's *Yom Kippur*. *Leviticus* greatly detailed the observances of this feast designed for the renewal of community holiness. On this day only, the high priest entered the Holy of Holies, the inmost part of Yahweh's tent, the place of the divine presence, in order to pronounce the holy name and to pray for the people. Besides the usual observances *Yom Kippur* imposed a penitential day-long fast. One live goat was used in the essential part of the ritual. The high priest (representative of the nation) placed his hands on the goat's head to transfer to it the community's guilt. Then the guilt-laden animal was driven into the desert to die with its burden.

The *Leviticus* calendar of liturgical feasts concludes with the Feast of Booths. This third major feast (Passover and Weeks are the others) lasted eight days, beginning on the fifteenth of Nisan. Its name derived from its distinguishing feature: all participants constructed small huts in the open fields out of branches of trees and bushes. These huts provided living quarters for the duration of the feast. This procedure was a memorial to the care Yahweh had bestowed on the Jews while they wandered around the desert; *Leviticus* explicitly notes this festal symbolism. The customary festal requirements were again in order. This feast was the most joyous and popular of all; so much so that it came to be known as *the* feast.

The liturgical year looked mainly to the preservation of community holiness. But the holiness of the individual was not neglected; the course of daily living was extensively directed by the legislation of *Leviticus*. The goal was to keep the individual Jew worthy of worshipping Yahweh. While some prescriptions pertained especially to worship, others were safeguards of brotherliness—the Jews were all brethren in a strict sense as members of the close-knit family of the children of Yahweh God.

The laws more professedly concerned with preparedness for worship are termed laws of *Purity* and *Impurity*, *Cleanness* and *Uncleanness*. Many of them started as laws for preserving health. Since the Jewish commune was an entirely religious body, it offers little mystery to find laws of hygiene becoming religious laws.

Many animals were listed as clean or unclean (and therefore edible or unedible) for the Jews. Generally the unclean animals were those very ones which the idolatrous neighbors of Israel used in their services of religious ritual. Just to touch an unclean animal made a Jew impure.

Other laws of Uncleaness touch sex life, birth and death—realms of mystery where God alone is master and man is the docile servant. Skin diseases, especially leprosy, also marked a person as unclean. Penalties for impurity were usually exclusion from the camp for a day or longer. Baths and sacrifices were the customary means of purification. Finally, certain crimes against God made the offender unclean: blasphemy, idolatry, breaking Sabbath rest. Blasphemy, moreover, automatically incurred the penalty of death.

Leviticus had much to say about how one Jew was to get along with another. All of that, however, had as its source the one commandment quoted only in *Leviticus* and so basic to the New Testament: "Love thy neighbor as thyself." So far reaching was its application that if one Jew fell into bad times and had to sell his property to a fellow Jew, the buyer had to support the seller until better times came along. Many other and not so striking applications were also made. Mothers and fathers had to be honored. Adultery was forbidden along with many other illicit and unnatural sex acts. Stealing and cheating were prohibited. At harvest time not all produce was to be gathered; some was to be left for strangers, widows and orphans. Hired workers were to receive their pay as soon as possible; mutes and blind men were to be treated kindly. Rich and poor were equal before the law; judges had the obligation to hand down fair sentences. Hatred, vengeance, rancor toward a brother were forbidden; fraternal correction, however, was permitted. Remembering that they were once strangers in Egypt, the Israelites were to let strangers dwell peacefully in their land.

Violations demanded corresponding penalties. Death by stoning was required for cursing parents, for adultery, incest, homosexuality, sodomy. For a lighter crime the person was "cut off from the community," excommunicated for a definite period of time. The *Law of Talion*, "an eye for an eye, a tooth for a tooth," also applied and had the good effect of limiting vengeance.

Another stipulation in *Leviticus* helped attain to brotherliness in the Jewish community: the proviso for the "Sabbatical" and "Jubilee" years. The Sabbatical year was a year of rest for all the arable land in Israel. It completed the subjection of everything Jewish to Yahweh. Besides, the suspension of farming threw the Jews back into the simpler life of the Exodus where they were more closely dependent on Yahweh. The year of Jubilee occurred every seven times seven years (seven was a perfect number for the Jews) or every forty-nine years. It began with the blowing of a trumpet on the Day of Atonement. The land lay fallow and all debts were simply for-

gotten. Persons forced previously to sell their land could return and reclaim it. This taught the Jew that the land really did not belong to him but to Yahweh—"for the land belongs to me and you are only strangers and guests." Only the priests, "Yahweh's relatives," owned land. Such action also helped stabilize the nation.

Finally, to further help keep the Jews on the straight and narrow Yahweh added His personal blessings and curses. As a reward for constant striving after holiness, He promised rain, fertility, plenty of food and drink, a feeling of security, peace, unfeared sleep, protection from wild beasts, victorious war efforts, maintenance of the Covenant, and the divine presence. As punishment for failure, Yahweh promised disease, continual opposition; for perseverance in crime, sevenfold increase of punishment, famine and drought, wild beasts, invasions, sieges that would end with mothers and fathers reduced to eating their very own children.

"Such are the customs, rules and laws which Yahweh established between Himself and the Israelites on Mount Sinai through the intermediary of Moses."

Leviticus teaches many lessons to prayerful hearts and docile minds. One can number several of them: contributions to Christian concepts of the holiness of God, the importance of a liturgy, the sanctity and worth of the law. In this regard, a sentence from the notes in *La Sainte Bible de Jerusalem* succinctly states the case:

Leviticus will be read with much more fruit in connection with the last chapters of *Ezechiel* or after the books of *Esdras* and *Nehemias*: the unique sacrifice of Christ has rendered null the ceremonial of the ancient temple, but its demands of purity and holiness in the service of God remain a lesson always valuable.

However, an even more striking lesson might be described as the realization of the *wholeness* of the Bible. *Leviticus* is tied to every book in the Bible just as every other book is tied up with it. The Bible is really one story, the story of God with men, from beginning to end. To be really loved, to be really appreciated, the Bible must be taken as a whole. Reading plans are fine, but they are only intended to whet the thirst of the Bible reader; he must expand on the sections he reads and get to the whole book. No book truly worth reading has any skipable parts, and no book in the world of time is more worth reading than the Bible.

With this in mind, an exhortation is not out of order. Read the whole of the Scriptures. Read *Leviticus*; read the genealogical tables in *Genesis*; read the lists of cities in *Josue*; read *Chronicles*. Thus you will proceed to a

fuller understanding of the whole story God is telling—a story which, indeed, is the story of your salvation.

—John Vianney Becker, O.P.

A PLEA FOR WISDOM

TO HIS MANY VENTURES in Christian apologetic, C. S. Lewis recently added "The Four Loves," which recalled an article written a few years ago denying Lewis a place as an effective apologist.¹ Labelling Lewis' attitude toward science and religion medieval and passé, the author apparently looked upon him as another St. Robert Bellarmine, and his antagonists as so many contemporary Galileos. Perhaps Lewis' message is not palatable to modern scientists, but it is not blindly reactionary; his words should not be dismissed out of hand in the name of "progress."

Lewis speaks strongly about the position of science in the world today:

There is something which unites magic and applied science while separating both from the "wisdom" of earlier ages. For the wise man the cardinal problem had been how to conform the soul to reality, and the solution had been knowledge, self-discipline, and virtue. For magic and applied science alike the problem is how to subdue reality to the wishes of men.²

Some of the forces of this passage must be charged to the hyperbole of expression which Lewis, as an accomplished artist, handles so well. Still, his position is basically sound. He is no mere Philistine reacting against and "blaspheming what he cannot understand," what he is unable to integrate into a pat traditional scheme of reality. Lewis' nostalgia for "earlier ages" implies a great truth which may be obscured by a too hasty judgment. We shall examine and underline this truth which is essential for man's sanity and his sanctity.

No thinking man readily makes sweeping statements of condemnation about modern science; there is too much truth and goodness in modern science and philosophy for that. But, one of the tendencies common to both of these disciplines does not ring true and, to this extent, is to be

criticized. This bent of science, an inclination or attitude no longer restricted to the man in the ivory tower, has become accepted unconsciously by a legion of popularizers and their followers. Since we are being led astray, we need a prophetic spirit to criticize and cry out for reform. A prophet is not concerned with the just. Not all who hear the cry need listen; it is a matter of degree. If the shoe fits, wear it.

When Lewis inveighs against "science," the word must be carefully understood. The real villain of the piece is so-called "technological thinking" masquerading under the impressive pseudonym of "science." The true scientific achievements of the age, both theoretical and practical, surely merit recognition and applause, but, unfortunately, they have given rise to a popular inference that utility, and utility alone, is the measure of knowledge. Lewis simply echoes a calm but forceful warning of Pope Pius XII:

The "technological concept of life" is therefore nothing else but a particular form of materialism, in that it offers as a final answer to the question of existence a mathematical formula and a utilitarian calculation. . . . Quite apart from the *religious blindness* which derives from "technological thinking," the man possessed by it becomes handicapped in his reasoning, precisely because he is the image of God. God is infinitely comprehensive intelligence, whereas "technological thinking" does everything possible to *restrain in man the free expansion of his intellect*.³

This statement of Pius XII is not a gentle one. Indeed, one might consider it a bit too damning and work up a counter-argument to take the sting out of it. The argument might run something like this. We know that every man is called to be the image of God, to participate in some degree of God's action—through nature and through grace. But, before God became Redeemer, He was and is Creator. Creation is a divine activity. Therefore engineers in design and development—men at the furthest reaches of technological advance—may be said to participate, in a purely analogous manner, in God's creative activity. Commonly speaking, their work is "creative." Unlike the omnipotent God, they must use preexisting matter, yet they fashion a form never before realized as such in nature, and this with considerable ingenuity and remarkable success. So runs the counter-argument, and a rather powerful one at that. But, here arises the precise problem. For the very reason that this "creative" activity is so absorbingly satisfying, it is difficult to keep it within proper bounds, to see it always as only one part of man's life and to remain assured that it is not literally divine.

From a technological concept of life, from a divinization of technics, there follow two evils which the Pope singled out: religious blindness, and the narrowing of man's intellectual range. This is Lewis' great truth: scientism blinds a man. The narrowing of man's intellectual range is the more radical of the two defects and we will examine it at some length later. Religious blindness, while it results from a darkening of the intellect, involves primarily a distortion in the will of man.

Bertrand Russell points to this distortion in the will:

Science has more and more substituted power-knowledge for love-knowledge and as this substitution becomes completed, science tends more and more to become sadistic. . . . The power conferred by science as a technique is only obtainable by something analogous to the worship of Satan, that is to say by the renunciation of love.⁴

The exhilaration which accompanies the creative process in technology easily leads to a false sense of values, and values are what attract the will. After mastering a tiny portion of the material universe, the technologist is inclined to extend his rule to non-material areas. He creates his own hierarchy. Completely absorbed in molding something lower, he has no wish to be molded himself by something higher. But love cries out for imitation of the beloved, and imitation demands subjection. A man who has ruled so powerfully the world of technology, is loath to serve and forgets how to love. This is one of the kernels of truth hidden in Lewis' science-fiction fantasies.

The more serious deficiency of a technological concept of life, which, because it often goes unnoticed is the more dangerous, has to do with the restriction of man's intellect:

Cooped up in vast towns, remote from nature and natural things, forced to earn a living by dull, uncreative work, often sick in body or mind or both, thinking of progress in terms of technics, of faster locomotion and improved plumbing, reading little more than the newspapers and pulp magazines; hardly aware that the life of the mind can mean more than the acquiring of utilitarian scientific, commercial facts, finding relaxation mostly either in unimaginative sensuality or in passive amusements: it is hardly surprising if such a society is sick, neurotic: and neurotic because uncreative, and uncreative because uncontentmentative.⁵

There is a widespread tendency today to look at everything through

the eyes of technology, to see things in terms of utility. Gerald Vann identifies this limited outlook when he writes: "What is it that separates us from the child and the primitive? It is the abyss that lies between knowledge *about* things and immediate perception *of* things."⁶ A technological climate fosters a narrow view of creatures which sees them *only* as means to be used, rather than as things also to be known and loved in themselves, for their inner content of truth and goodness.

There are many ramifications of this outlook. We observe the practically exclusive concern of intellectuals for accidentals with a corresponding neglect of essentials. In much of contemporary philosophical thought, the major problem—in some cases, the only interest—is one of epistemology (the study of how we come to know reality), not one of ontology (the study of reality itself). In education, the corresponding emphasis is on method, historical and statistical, rather than on truths.⁷

The spirit of intellectual nihilism is gaining ground. It is frightening to think of the extent to which people are now being encouraged to banish from the minds of their children great questions as devoid of all meaning; to dispel the wonder which is a young mind's birthright; to confine their spirit to petty problems that can be answered once and for all to the satisfaction of reasoners incapable of raising a question to begin with. We now have a philosophy to show that there are no problems but those which it has shown to be no problem; and to decree that there is no philosophy other than one that is a denial of philosophy. Under the twinkle of a fading star, Hollow Men rejoice at a hollow world of their own making.⁸

Absorption in the useful dulls the mind's appreciation of the *wonderful*. Lewis speaks profoundly when he claims modern society stifles the wise man. To be wise, man must contemplate; to be contemplative, man must wonder.

The relegation of Cicero's *Haec Studia* to the closet of anachronisms, the neglect of classical philosophy, the disdain for looking into reality, reaches its zenith in the rejection of metaphysics.⁹ "Intelligence" means "seeing into," from *intus legere*. To see into reality as deeply as possible on the natural level has always been the prerogative of the metaphysician. Today, we are allowed a meta-logic, but not a metaphysics. The highest expression of natural wisdom, metaphysics has been forced to last place behind a growing list of positive sciences. Why? Maritain found the answer in Aristotle, who called metaphysics the supremely "useless" science.

Metaphysics cannot be used; it is to be sought not as a means of doing something else but as an end in itself, the contemplation of truth. "However, nothing is more necessary to man than this uselessness. What we need is not truths that serve us but a truth we may serve. For that truth is the food of the spirit."¹⁰

If philosophy and its defense has become primarily a matter of concern for the few professionals, what about the rest of us? Has this technological thinking filtered down to less academic areas? Yes, it has. We have already mentioned the tendency to treat things as merely useful rather than as worthy of respect for what they are in themselves.¹¹ This means that, in the concrete world of daily living, most men have lost a sacramental view of the universe, an appreciation of symbolism. All of nature is a great sacrament, a great symbol, a great sign; all things exist to instruct man in the ways of God. Perhaps the worst effect of an over-emphasis on technology is that man is practically cut off from the silent contemplation of nature. We have lost reverence for ourselves who are images of the Most Blessed Trinity, and for all other creatures beneath us which are in themselves signs that show forth the beauty of the Creator.

While it is true that in certain literary and psychiatric circles there is perhaps an undue exaggeration of the role of symbols in human life, symbolism remains a peculiarly captivating way of arriving at truth. A symbol is a thing which, when known leads to knowledge of something else—a vestige of a higher reality with a more profound meaning than is obvious at first glance.

The most familiar symbol is the metaphor. The metaphor has a great drawing power, for man delights in sensible representations and his mind and heart go out to the intelligible nugget of truth hidden in it. Such symbols abound in the Old Testament, in the parables of Our Lord, in the Sacramental Liturgy of the Church. Once we have grasped the literal meaning of the symbol (whether it be water, oil, fire, bread, the tree, or any of a hundred others), then we may return to the metaphor which compresses into a single striking image so much complexity of thought—as does a poem of Hopkins. The word comes alive, and images, appealing to the whole man through the five senses, storm the imagination and hold it more powerfully than the realities they serve to represent.

One danger in the use of metaphor lies in its highly subjective character, which can lead to error. The fact that metaphors have almost as many interpretations as there are interpreters provoked Aristotle to criticize severely Plato's excessive use of symbols in philosophy. Though there

may be some validity in the claims of Jung, for example, for the existence of universal metaphors (*archetypes*) common to the whole human race, still, it seems that this type of symbol needs careful explanation to be rightly understood.¹² Thus, as St. Thomas notes, Biblical metaphors never stand alone. There is always to be found, in some other passage, a literal statement of the symbolic meaning, lest the faithful be led astray by the vagaries of private interpretation.

There is a second type of symbolism—actually a less strict usage of the word *symbol*—that of proper analogy. Knowledge through analogy, perhaps less striking but more revealing, is described by St. Augustine: "And I said to all the things that throng about the gateways of the senses: 'Tell me of my God, since you are not He. Tell me something of Him.' And they cried out in a great voice: 'He made us.' My question was my gazing upon them, and their answer was their beauty."¹³ When we wrest ourselves away from the enveloping technological atmosphere and give ourselves to the contemplation of natural things, we come to a knowledge of the higher realities of which they are images. This is the ultimate concern of real science.

St. Paul said that we can come to know the invisible God through the visible wonders of his creation. Such knowledge demands that we look at nature and listen to it, that we open our minds to its order, harmony, and beauty. A scientist of the caliber of Einstein did this and so he could write: "Enough for me to experience the sentiment of the mystery of the eternity of life, and the inkling of the marvelous structure of reality, together with the single-hearted endeavor to comprehend a portion, be it ever so tiny, of the reason that manifests itself in nature."¹⁴ Another modern researcher is well on the way to the same discovery when he says:

I claim there is an equal beauty and grandeur to the picture of an atom of iron or copper or uranium which modern science has revealed. Even more beauty, perhaps, is to be found in the structure of a protein molecule. More still is in the structure of the gene as it is built up of spirals of nucleic acids all so ingeniously designed that the gene can make a copy of itself—can reproduce its kind. With all due respect, I claim there is as much beauty in such things as can be found in great paintings or fine literature or music.¹⁵

These words of a distinguished scientist may filter down to less perceptive men that they may receive the impetus to overcome the limits of their technological environment and begin in earnest the life of reason.

Scientism is narrow and closed; wisdom is wide and open. The wise man listens in wondering contemplation to the voice of nature. We may yet see a return to the popular consciousness of the concept of "The regenerate science . . . When it explained it would not explain away. When it spoke of parts it would remember the whole."¹⁶ This is the plea for wisdom from the pen of C. S. Lewis, a wise man who deserves to be heard.

—Thomas Le Fort, O.P.

¹ P. Deasy, "God, Space, and C. S. Lewis," *Commonweal*, 68:421-23. This article ends as follows: "Anything like a technologized Christian humanism is evidently repugnant to him; nor is there any likelihood of his seeing, in Fr. J. W. Moody's words, 'post-Medieval history, not as a progressive secularization, but as a gradual unfolding of an age of technology, which is part of the great and mysterious evolution in time of the universe devised by God.' Can a popular Christian apologist continue to be effective and relevant in our space age without such a vision? To ask the question, it seems to me, is to answer it." But this is to miss the point. Although Lewis is not so optimistic as a Moody or a Teilhard de Chardin, still he explicitly states his hope for the advent of "the regenerate science. . . . When it explained it would not explain away. When it spoke of parts it would remember the whole." Does this seem repugnant to "technologized Christian humanism?"

² Lewis, *The Abolition of Man*, Macmillan, New York, 1947, p. 48. Lewis' strongest criticism of "technological thinking" is the last volume of his allegorical trilogy, *That Hideous Strength*.

³ Pope Pius XII, *Allocution to the Sacred College*, Dec. 24, 1953.

⁴ Russell, *The Scientific Outlook*, Norton, New York, 1931.

⁵ Gerald Vann, O.P., "Holiness and Humanness," in *Spiritual Life*, Dec. 1958.

⁶ Gerald Vann, O.P., *The Heart of Man*, Longmans, New York, 1945, p. 15. A recurrent theme in Fr. Vann's writings, this position was recently exposed in his article "Relearning Symbols," in *Worship*, Nov. 1960.

⁷ Lewis criticizes an exclusively historical method in *Screwtape Letter* number 27: "The Historical Point of View, put briefly, means that when a learned man is presented with any statement in an ancient author, the one question he never asks is whether it is true. He asks who influenced the ancient writer, and how far the statement is consistent with what he said in other books, and what phase in the writer's development, or in the general history of thought, it illustrates, and how it affected later writers, and how often it has been misunderstood (specially by the learned man's own colleagues) and what the general course of criticism on it has been for the last ten years, and what is the 'present state of the question.' To regard the ancient writer as a possible source of knowledge—to anticipate that what he said could possibly modify your thoughts or your behavior—this would be rejected as unutterably simpleminded." (*The Screwtape Letters*, Macmillan, New York, 1943, p. 139).

⁸ Charles de Koninck, *The Hollow Universe*, Oxford Univ. Press, 1960, p. 77.

⁹ "These studies (in the classics of philosophy, literature, and history) nourish youth and delight old age; they are an ornament in prosperity, and furnish a refuge

and a solace in adversity; they are a joy at home and no hindrance abroad; they pass the night, travel afar, or go to the country with us" (*In Defense of Archais*).

¹⁰ Jacques Maritain, *The Degrees of Knowledge*, Scribners, New York, 1960, p. 4.

¹¹ "But even things command a certain kind of respect; they have a nature of their own and a goodness of their own. They should not be slighted as mere 'implements', as nothing other than objects of consumption. Modern man is no longer concerned with the intrinsic goodness or value of things, but exclusively with their capacity to increase comfort" (Rudolf Allers, "Technology and the Human Person," in *Technology and Christian Culture*, Catholic University Press, 1960, p. 31).

¹² An interesting and convincing application of the theory of analytical psychology (Jung) to the sacrament of Baptism is found in Beirnaert's essay, "La dimension mythique dans le sacramentalisme chretien," *Eranos Jahrbuch*, 1949. Gerald Vann, O.P., and Victor White, O.P., are somewhat sympathetic to Jung, as they interpret him. On the other hand, a noted experimental psychologist, H. J. Eysenck, has this to say about universal symbols: "The main difference is that mental activity in sleep appears to be at a lower level of complexity and to find expression in a more archaic mode of presentation. The generalizing and conceptualizing parts of the mind seem to be dormant, and their function is taken over by a more primitive method of pictorial representation. It is this *primitivization* of the thought processes which leads to the emergence of symbolism. . . . This symbolizing activity is, of course, determined to a large extent by previous learning. To the patient who is being analysed by a follower of Freud, it would not occur to dream in Jungian symbols because he has not become acquainted with them. In general, symbols are relative to the education and experience of the dreamer, although certain symbols, such as the moon, are very widely used because they are familiar to almost all human beings" (*Sense and Nonsense in Psychology*, Penguin Books, 1958, p. 173).

¹³ *The Confessions*, Book 10, Chapter 6 (Trans. by F. Sheed).

¹⁴ *The World as I See It*, Philosophical Library, New York, p. 5.

¹⁵ L. A. DuBridge, "Exploring the Unknown," in *Frontiers in Science*, p. 254.

¹⁶ Lewis, *The Abolition of Man*, loc. cit.

THE GLORIES OF DIVINE GRACE

IT IS CERTAINLY a great thing that man by grace should rise above all created nature; but it is something greater still that he should participate in the uncreated divine nature. To speak more precisely, man in the state of grace is so superior to all created things because he is so near to God. On account of this nearness he partakes of the prerogatives of

God, just as a body partakes of the light and heat of fire, in proportion to its being close to the fire.

This excellent union with God is taught us, according to the unanimous explanation of the holy Fathers, by St. Peter when he writes that, by the very great and precious promises God has made us by Jesus Christ, we may be partakers of the divine nature. In other words, St. Peter teaches that the prerogatives which are above all created nature and proper only to the divinity, are, as far as possible, communicated to us creatures.

The saints cannot find expressions sufficiently apt to describe this magnificent gift. One early ecclesiastical writer says: "Sanctity or sanctifying grace is a divine gift, an inexpressible copy of the highest divinity and the highest goodness, by means of which we enter a divine rank through a heavenly generation." The holy martyr Maximus writes: "The divinity is given us when grace penetrates our nature by a heavenly light, raising it above its natural condition by the greatness of glory." These and most of the other holy Fathers teach—with St. Thomas—that by grace we are, in a manner, deified. They apply to this mystery the words quoted by our Saviour: "I have said: you are gods, and all of you the sons of the most High." In a word, by grace we are elevated in some measure to the highest order of things, to the throne which God alone occupies in virtue of His nature. We thus ascend the highest heaven.

If we consider the various classes of beings known to us, we perceive that each class differs in its nature from the others and is more perfect than others, so that all together they form a ladder of many rounds, the summit of which is occupied by God. Some things enjoy existence only: lifeless things—for example, stones and metals. Others have a certain kind of life, as the plant, which by its own innate power from the root produces the blossom and the fruit. Animals have, besides this life, the ability to feel and to move. Man, finally, has also spiritual life, so that he may know and love even immaterial things. Above man there is an immeasurable gradation of pure spirits, invisible to us. Each spirit has its own peculiar high perfection. Infinitely above all these natures is that of God, for no other nature is so purely spiritual. No other nature is similarly able to behold God immediately or to unite itself so intimately to His own nature by love. All other natures are darkness compared to the Divine Sun. Other natures cannot, of themselves, adequately represent the peculiar perfections of this Sun.

This sublime divine nature, by the infinite power of its equally infinite love, draws our nature to itself, receives it into its divine bosom, im-

merses it into itself as iron is dipped into the furnace. Thus we belong to God's kind in the same manner as the palm tree belongs to the class of plants, and the lion to that of animals.

If, out of all the millions of men and angels, God had selected a single soul and bestowed upon it this unheard-of dignity, such a soul would, if visible, darken the beauty of the sun, of all nature, and of all the heavenly spirits. It would amaze mortal men. The angels themselves would be inclined to adore it as God Himself. How then is it possible that we despise this same gift when it is so extravagantly lavished upon all? And how is it that our ingratitude increases even as God wills to be more liberal toward us?

Our ambition makes us purchase with immense trouble and large sums of money the society of the great. And yet we despise communing with the great God! If anyone is expelled from the council of a king he can scarcely endure the ignominy. Should we not esteem it a bitter loss, an irreparable injury to our ambition, to be expelled by mortal sin not only from the society of God but from God's family and relationship? In fact, the man who despises this union with God's goodness and divinity hates God Himself; such a man is a deadly enemy to his own honor, his sound reason, his own person and to God. Worldly honors often consist in the opinion and esteem of men rather than in the possession of intrinsic worth. A man may, at the bidding of his sovereign, occupy the highest position of honor, without being on that account more perfect and honorable in himself. But grace communicates to us a divine dignity. We receive not merely a high name, but a real perfection of the divine order, for grace likens our soul to God Himself.

"By the union with the Son and the Holy Ghost," says St. Cyril of Alexandria, "all of us who have believed and have been likened to God, are partakers of the divine nature; and this not only in name, but in reality. For we have been glorified with a beauty surpassing all created beauty. For Christ is formed in us in an indescribable manner, not as one creature in another, but as God in created nature. Christ transforms us by the Holy Ghost into His image, and elevates us to an uncreated dignity."

"What is essential and substantial in God," says St. Thomas, "exists as a quality superadded to nature in the soul which participates by grace in the divine love."

This beautiful and sublime mystery is illustrated by the holy Fathers in various ways. St. Athanasius compares the Divinity to a precious perfume which communicates its fragrance to the objects that come into con-

tact with it. He also compares it to a seal which leaves its own form impressed in the soft wax. St. Gregory Nazianzen says our nature is so intimately united to God and so partakes of His perfections that it may be symbolized by a drop of water falling into, and absorbed by a cup of wine. St. Thomas, following St. Basil, gives us the figure of unrefined iron, which is cold, black, hard, and without beauty. He says that when such iron is put into fire and penetrated by its heat, it appears bright, warm, flexible, and liquid, without losing its own nature. If we remember now that God is the purest spiritual light and the fire of eternal love itself, we can in some measure understand how God, descending with His full glory to His creature, or receiving it into His bosom, can, without destroying its nature, penetrate it with the full glow of His light and warmth, so that its natural lowliness and weakness disappear and it is seemingly altogether absorbed in God.

If we could acquire the brilliant mental activity of the angels as easily as we can merit an increase of grace, we should certainly not neglect the opportunity. But why do I speak of the perfection of angels? Even those of a lower nature attract us: the swiftness of the deer, the strength of the lion, the flight of the eagle. How gladly we should seize such perfections if they were within our easy reach! But the perfection and glories of the divine nature, perfections which not only enrich our nature but ennoble it throughout and raise it up to the divine, these perfections are not great enough in our eyes to call forth a little exertion on our part! Where is our reason, our Christian faith? . . .

Would that we Christians were not less impressed with our dignity than heathen philosophers are with the dignity of man! Heathen philosophers have called man a miracle, the marrow and the heart of the world, the most beautiful being, the king of all creatures. But if man appears so great in the light of reason, how much greater should he not appear in the light of faith! Let us open the eyes of our soul and heed the warning of St. Chrysostom: "I beg and beseech you, do not suffer that the extraordinary gifts of God" (which we have received through the grace of Christ) "increase your guilt and the punishment of your negligence by their infinite greatness."

This selection is an extract from THE GLORIES OF DIVINE GRACE by the distinguished 19th Century German Theologian, Matthias Scheeben; the translation is by Patrick Shaughnessy, O.S.B. It is printed here with the kind permission of Grail Publications—copyright 1946 by St. Meinrad's Abbey, Inc., St. Meinrad, Indiana.

BOOK REVIEWS

We Hold These Truths. By John Courtney Murray, S.J. New York, Sheed and Ward, 1960. pp. 336. \$5.00.

In the beginning God created man, and He created him to be social. Men soon congregated and formed neighborhoods, and thus the State was born. God also endowed man with intellect and will and made him to see the glory of the Divine 'fiats.' So men came together and turned their faces to their Creator and gave worship. Thus the Church was born. The Church and State coexisted in unanimity until the first drought. The leaders of the State decided that all the citizens should work building a canal from the river to the fields. The leaders of the Church decided that all the citizens should not work, but pray for rain. So began the long history of Church-State conflicts.

There are many opinions on the best type of State. Some say Monarchy, others Democracy; dictators say Dictatorship. Men, however, have the right and obligation to decide how they wish to be ruled according to their own designs and exigencies and reasonable inclinations. Objectively, who is to decide? Sinclair Lewis briefly sums up all arguments: "Intellectually I know that America is no better than any other country; emotionally I know she is better than every other country." In the final analysis the people must decide.

There are also many opinions on the best type of Church. Here the people have no right to decide, for God alone dictates how He is to be worshipped. Men, as His creatures, must bend their wills to conform with His unerring Wisdom.

Yet regardless of the type of State, good or bad, and the type of Church, true or false, conflicts between both inevitably arise. This has been the history of the world; it is nothing new. In America the problem is unique. Why?

First of all, America was founded on the principle of the dyarchy of Church and State. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" (The Constitution of the United States, Amendments, Article I). The State gave itself no power to interfere with religious affairs. This is one reason why the Catholic Church in America has flourished as in no other country; why there has been no persecution of Catholics by the Government—a fact not verified in any country of Christian Europe.

Secondly, pluralism was the native condition of American society. This made possible the new doctrine based on the aforementioned principle. It realized in fact the great truth of the Declaration of Independence: "... that all men are created equal; they are endowed by their Creator with certain unalienable rights. . . ."

Lastly, the new State declared all these truths to be self-evident. Such is the fact of the theory. In practice, however, the Church and State seem to struggle with each other chronically. How can this be?

John Courtney Murray, S.J. in his first book unveils a mystery. Church-State tensions are not due to the doctrine of the Church (and here we mean the Catholic Church), nor to the declarations of the State. The answer is to be found in the 'consensus,' the agreement on what the First Amendment incorporates. "On any showing the First Amendment was a great act of political intelligence. However, as in the case of all such acts, precisely because they are great, the question arises, how this act is to be understood" (p. xi).

Father Murray exposes his arguments, or rather his part of a dialogue, with precise nicety. He can be said to be neither *for* the Church nor *against* the State. He is an American Catholic intelligibly seeking an understanding to coexistence of the two societies of which he is a part. It would be impossible to analyze the brilliant result of Fr. Murray's efforts, save in a commentary on his intriguing book. To say that this book is the 'answer' to Church-State tensions in America would be false. There is no answer here, but the beginnings of a dialogue from which the answer will eventually, but certainly, spring forth. Fr. Murray has been freely criticized and freely praised. His fault and his virtue lie only in the fact that he is a 'pioneer.' He has 'started something.' It is up to his critics to add their voices of assent or dissent to the conversion argumentatively. This way society, ecclesiastical and civil, progresses.

Since each chapter of *We Hold These Truths* is a separate reflection

on the American proposition, another book would be the only fair and adequate review. To lump the entirety together and call it 'great' would not be valid; to reject it would be unjust. Therefore, several observations will suffice and be within scope.

For Father Murray St. Thomas Aquinas is the first Whig. This title is most appropriate for the Angelic Doctor and one to which, I think, he would take a fancy. By 'Whig' Fr. Murray denotes one who is in agreement with the American consensus: "A free people under a limited government." St. Thomas certainly subscribes to that in his *Summa Theologiae* (I-II, Q. 105, A. 1.):

Two points are to be observed concerning the right ordering of rulers in a State or Nation. One is that all should take some share in the government: for this form of constitution ensures peace among the people, commends itself to all, and is most enduring. . . . The other point is to be observed in respect of the kinds of government, or the different ways in which the constitutions are established. . . . Accordingly, the best form of government is in a state . . . wherein one is given the power to preside over all, while under him are others having governing powers: and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rulers are elected by all.

How nicely these words jibe with those of William Tyler Page in his *The American Creed*:

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign Nation of many sovereign States; a perfect Union, one and inseparable.

"A free people under a limited government" or more succinctly "free government" is the consensus of the peoples of these United States. It is a valid consensus, perhaps the most perfect to be made. Upon its understanding depend the solutions to the manifold problems of the pluralistic democracy. John Courtney Murray's Thomistic approach is most valid. He preserves St. Thomas' teaching admirably in its application to the many problems brought forth in the subsequent reflections of the book. In a few places, while upholding the basic

tenets of Thomism in this matter of the State, he tends to be incomplete, as if afraid to take that 'extra step.' Nevertheless, his principle is true. The American consensus means that "by the Constitution the people define the areas where authority is legitimate and the areas where liberty is lawful. The Constitution is therefore at once a charter of freedom and a plan for political order." American free government affirms the principle of the consent of the governed. The government is limited according to good reason and the natural law by the will of the people it represents. This demands a great act of faith, and it is in this act of faith that the greatness of America lies. The American Founding Fathers accepted the liberal premise of medieval society, particularly of Thomism, and brought forth "a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal;" they raised up "that government of the people, by the people, for the people, (which) shall not perish from the earth." To renew our acceptance of this premise, to preserve our ordered freedom, to deepen our understanding of the American consensus is to solve the problems of our pluralistic democracy. That Fr. Murray, guided by St. Thomas Aquinas, follows a valid course is indubitable, for St. Thomas, the first Whig, has set in his philosophy a course for all sincere Americans to follow.

In another of his reflections Fr. Murray tackles the very ticklish question of Censorship in a pluralistic society. Morality certainly has a place in such a society and as a consequence comes under the jurisdiction of the State—but minimally. "Law seeks to establish and maintain only that minimum of actualized morality that is necessary for the healthy functioning of the social order. . . . It enforces only what is minimally acceptable. . . ." What then is the Church's role? The State must look to the Church and other institutions for the elevation and maintenance of its moral standards. Seemingly then the State would have a hold on morality that is minimum and that is applicable to all its citizens. This would be the 'possibility' (efficacy) of a legal ban that St. Thomas speaks of. If it is possible that the ban be obeyed and enforced, then it is an act of good jurisprudence. If not, then the State had no business drawing the ban up in the first place. In this situation it could only be a case of the Churches censoring for their own members, a practice which, though contrary to Protestant tenets, is quite lawful and highly commendable. Censorship by the State, then, is just only when 'possible,' only when minimally acceptable at least by the generality. Fr.

Murray elaborates on his doctrine to some length. His arguments are sound and persuasive, if a bit neoteric.

However sound and persuasive Fr. Murray's arguments are, they do not seem complete to the Thomistic mind. His antecedents are basically correct but his conclusion drawn from them is deficient and ambiguous. Certainly the State has a minimal jurisdiction over morality, but this minimum has to be taken in a relative sense. The prime obligation of the State is to lead its citizens to at least natural beatitude which is attained through virtue. Therefore the State must prudently exercise its powers in order to produce virtuous citizens. This is accomplished by good jurisprudence of the type explained above. But if the Churches and other institutions elevate and maintain continuously higher moral standards among the generality, then the minimum of the State's sphere of authority broadens to encompass this new and expanding field of morality. Such an understanding of legal censorship is in accord with Fr. Murray's principles. It is not, however, evident in his conclusion. Perhaps Fr. Murray is reluctant to go so far! Nevertheless, the relative minimum of the State's jurisdiction, given the necessary acceptance by the generality, acting in accord with good reason and the natural law, can even reach the maximum: that of the Ideal State according to Aristotle; and this within the realm of good jurisprudence, i.e., 'possible' legislation attending morality. The American consensus of free government directed by the consent of the governed assures this. That Fr. Murray fails to consider this logical consequence is unfortunate. Thomistic discipline distinctly cries out for it, especially in the State Theory of the Dominican, John of Paris (John Quidort), to which Fr. Murray seems to adhere.

In this somewhat incomplete thesis on legal censorship, Fr. Murray seems also to tend towards "the Majority Rule" theory, which is so prevalent today. Suffice it to say that we hope Fr. Murray understands 'majority' here as a majority abiding by good reason and the natural law. To understand this otherwise would be the equivalent of saying that a society in which the majority were perverse and which ratified unreasonable laws and legislation contrary to the natural law would be legitimate. Such a contradiction of law and government is quite untenable to the Thomistic mind; indeed, it is entirely impossible in the order of true social living. Would that Fr. Murray be less ambiguous and more exact!

While I take odds with Father Murray's truncated arguments on

this point, I by no means intend to derogate their validity or question their supporting principles. In the first part of his book, Fr. Murray sufficiently and laboriously sets forth his ground-plan, with which I agree wholeheartedly. His remarkable grasp of the problem and brilliant approach to its solution leave little, if anything, to be desired. Bearing this in mind, the solutions to particular problems in the practical order become quite clear. But, in several places, among which the chapter on censorship must be included, a repetition of principles and an explication of illations and conclusions seem most necessary.

In his final chapter entitled, "The Doctrine Lives," Fr. Murray gives what in his mind is the key to an American consensus, to a public philosophy. This key is to be found in man's very nature. It is natural law.

Natural law governs man's relationship to God and to his fellow man. Man is naturally a social being; therefore the good of society is man's good. St. Thomas Aquinas in the citation previously quoted from his *Summa* allows for, or rather demands the consciousness of the people governed for the consensus. Each person according to the natural law written in his heart can reason out the good to be done and the evil avoided as regards the public philosophy. This is natural and the foundation for true consensus. But as human relationships become increasingly complex, the subsequent precepts deriving from the natural law and demanded for good government elude the unaided reason of ordinary men and become the province of what St. Thomas called the wise (*sapientes*). Who are these *sapientes* today? Fr. Murray indicates that "they are the men who have a 'care,' but who are not 'interested parties.'"

Fr. Murray follows St. Thomas' theory on natural law exclusively, although he leaves room for Locke's natural law when pressed. His argument is that some form of natural law is better than none. When one understands that America in its formative period looked to John Locke's doctrine, this argument tends to appear less completely unfortunate and to have some value.

Natural law, then, is the basis for an articulation of the American consensus. A return to this doctrine that lives is the hope of the public philosophy of the United States, both as it looks to our truths, our purposes and our values. It is the fundament for Fr. Murray's answer to the issue of survival, "the dynamic of a new 'age of order.' . . . The doctrine of natural law can claim to offer all that is good and valid

in competing systems, at the same time that it avoids all that is weak and false in them." From the roots of natural law two principles relating to politics have sprung forth. These pertain to the development of our consensus. The first is the principle of subsidiarity and asserts the organic character of the state, formed from the living cells of the family, local community, etc. The second principle is that of popular government through representation. "It is a natural-law principle inasmuch as it asserts the dignity of the human person as an active co-participant in the political decisions that concern him, and in the pursuit of the end of the state, the common good."

Fr. Murray admits that this fundement for the consensus is the very point under discussion. However, for lack of time and space he is only able to briefly comment on "the vital resources inherent in the idea of natural law, that indicate its new validity." One earnestly hopes that he will soon develop these comments into a larger study.

My final observation is based on the alleged accusation that that author is more American than he is Catholic. This is an unfounded, bitter slur. Fr. Murray is indeed, Catholic, but an American Catholic able to see the essential compatibility of American Democracy with Catholicism. This is most clear in the foreward to the book. There is no impotence in the American Constitution rendering it incompatible with the Catholic Creed as there is to be found in the entity called Europe. Europe eyes with envy the American unity and seeks the same in order to regain its due share of its "lost significance in the realm of historical action." America is not perfect, but it can be, provided it holds fast to and develops the Gelasian doctrine: "Two there are . . . by which this world is ruled on title of original and sovereign right—the consecrated authority of the priesthood (the Church) and the royal power (the State)." This is the Church's doctrine (Denz. 333, 1841) and this is the doctrine of the First Amendment of the Constitution of these United States. If Fr. Murray has been accused of being *too* American, it is only because the American Creed is notably Catholic.

John Courtney Murray has 'started something.' He has begun a most vital and crucial dialogue on the American experiment. *We Hold These Truths* is an important book; it is a vital book, for upon the fulfillment of its dialogue America and Freedom depend:

The preservation
of the sacred fire of liberty, and the destiny of the republican model

of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people.

—George Washington

The continuance of this experiment has found renewal and brave commitment in the recent Inaugural Address of President John F. Kennedy:

Let every nation know, whether it wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend or oppose any foe in order to assure the survival and success of liberty. . . . With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

—George Bernardine Dyer, O.P.

Principles of Education. By Pierre H. Conway, O.P. Washington, The Thomist Press, 1960. pp. xiii, 204. \$5.00.

Many recent treatments of philosophy or methods of education have been fragmentary. More familiar are pleas for the preservation of the Liberal Arts education; the institution of the philosophy which would begin with metaphysics, as well as the philosophy which would destroy metaphysics; plus any number of versions of the organization of teaching theology in Catholic colleges. In great part, these contributions have made some worthy additions to the literature of education. Nevertheless, the partial view necessarily presents the danger of lost focus with regard to the whole area of the field of education. And indeed, many educators may not realize how vast an area it is before reading *Principles of Education*.

In this very regard, it is gratifying to study a book whose scope is intentionally extended to the full reaches of a subject so often discussed and debated. To the Thomist, the procedure used by Father Conway is in no way novel; to others, it should constitute a revelation. The approach taken to the study follows the Aristotelian inquiry into the four causes of the subject investigated. Since this covers the total picture, a successful use of this method proves exhaustive. In establishing firmly the four causes of education, Father Conway has surely made extensive

inquiry into the causality involved: the *form*, the *goal*, the *matter*, and the *agent* respectively.

Several happy consequences of this thorough-going treatment ensue. To begin with, Part One of *Principles of Education* sets the scene for the causal inquiry. This introductory matter may be the most valuable contribution of the volume; certainly it is a contribution which is all the more valuable because it is frequently lost sight of by contemporaries. In examining the genesis of the educative process, the successive evolution of the three societies demonstrates the role of family, state, and Church in the formation of the responsible citizen. The family is the unit of human society which has the primordial role not only in the generation of offspring, but also the initial movement in the perfecting of human persons by education. This initial education is primarily moral—a quasi-coercive forming of character in virtue—continuing until the child can act reasonably and autonomously in the moral order.

The state is the perfection of a coalition of families. Whereas the family provides the immediate needs of nourishment and protection for its members, the state provides for the broader needs of families: the preservation of order, the direction of the common good. Thus the educative role of the state is to form the mature citizen, to direct the talents of individuals to fitting and necessary duties, to assure the means of training for the various roles of civic activity. Finally, the Church gives direction to both family and state. In the Christian dispensation, all authority is subordinated to the divine authority of the Church as to the navigator charting the course to the ultimate goal of all society.

As conclusions to the development all too inadequately sketched here, the duration, nature, and extension of education become clear. First on the natural level, the goal of education is the formation of the responsible citizen, the responsible citizen being the person acclimated to just, brave, temperate, and prudent action for the preservation of social order. On the supernatural level, the goal of education is the formation of the citizen of heaven. On both levels, the aim is the inculcation of virtue—a lifetime job. Here then the pedestrian concept of education broadens; education is in some sense a project of lifetime duration.

Furthermore, following the genesis of cultural development, it becomes apparent that education is a natural thing. The intensification of this theme is highly significant on every page. As they are natural,

the principles disclosed are non-arbitrary. They answer the requirements of the human psychic and moral constitution. In view of the scope of this treatment, this approach to education is most important, not to mention authoritative.

As a third, but hardly final conclusion to the introductory investigation, the extension of education is illustrated. The light of illustration comes from an appreciation of architectonic functions which the state exercises over its members for the direction of the common good of civil society. While it is too involved to discuss here, it is worth mentioning that a fine balance has been preserved by Father Conway in evaluating the directive operations of the state in the civil sphere and the Church in the religious and moral sphere.

The Second Part of the volume is equally rich in valuable material. The separation and delineation of the roles of family, state, and Church are extensively treated under the *form* of education. The analysis of virtue, intellectual and moral, is the key which unlocks the problem of coordinating natural and supernatural *goals* in education and society.

The presentation of the conducive progression of education (*congruus ordo addiscendi*) follows the familiar and valuable texts of Saint Thomas's Commentaries, particularly those on the *De Trinitate* of Boethius and on Aristotle's *Nicomachean Ethics*. The explanation and organization of this material is sufficiently lucid to eradicate any of the weird conglomerations proposed so frequently in recent years as programs of philosophy and theology. *Just where metaphysics belongs* and *just what theology is* will be extremely tiring questions after this text becomes generally available.

There are some especially fine passages dealing with the notion and division of art as well as with the relation of courses in literature, history, and the fine arts to the Liberal Arts. Literature, for example, under one respect is reduced to techniques of grammar, logic, and rhetoric; under another to moral science:

To reduce one of the most cherished prerogatives of "literature" courses, namely, that of giving moral evaluations of literary output, to "moral science" courses may seem a grave affront to literature, but such is not the case. Rather it is a recognition of the moral influence of literature, and the convincing impact of ideas evolved in fiction—often greater than those evolved by reasoning from actual occurrences (p. 128).

Thus the book wends its way carefully, offering occasional crisp insights into perennial problems and procedures.

The method of *Principles of Education* is completely Aristotelian-Thomistic; in fact, in large part, so are the words. The author follows closely the important encyclical of Pope Pius XI, *Christian Education of Youth*, whose principles he expounds painstakingly with supporting texts from Aristotle and Saint Thomas. It is certainly amazing to follow in sound doctrinal organization the mass of material presented, each extract delineating some particular nuance proper to itself. Yet, since the sources range from logical tracts to theological questions in the scientific mode, a thorough appreciation of the procedure could only be expected from someone who has familiarity both with scholastic methodology and with fundamental philosophical and theological doctrine. This is not to say that the book is useless for the untrained reader. It is simply to point up the difficulty that either a great deal of explanation will be supposed to accompany the use of the text or an equal amount of philosophical depth-sounding must be constantly checked with some handbook of philosophy.

The jacket of this text states: "In aim, content, and format *Principles of Education* is designed as a text for a fundamental course in education." One wonders what *fundamental* means here. If it means *elementary*, then certainly a great deal must be learned by the college student before he begins to major in the chosen field of education.

Nonetheless, certain pedagogical devices have been added to Father Conway's text which will ease its use as a college textbook. Principal among these are the exercises by Sister Mary Michael Spangler, O.P., which analyze the material of each successive chapter with questions and problems. In addition, there are seven pages of helpful bibliography and a very useful index.

In summary, what is the significance of this newcomer to the literature of the philosophy of education?

Perhaps a fair answer can be given after taking a quick glance in other directions. Such of-the-moment studies as Lawler's *The Catholic Dimension in Higher Education* (cf. *Dominicana*, Vol. 45, No. 4, p. 355) and Murray's *We Hold These Truths* (cf. review this issue) point up serious problems of philosophy. To generalize broadly, the problems these authors discuss might be reduced to an ill, best described as a poverty of working principles. In the field of education, as in the field of political and social sciences, current practitioners are operating either on negative principles (anti-Communism or anti-Naturalism) or on practically no principles at all (pragmatic acceptance of an inexorable process). Since generalizations thrive on hyperbole, let these remarks stand sufficient. The

object lesson merely is that the way out of the doctrinaire woods could well be charted by the sound principles of Saint Thomas and Aristotle on education—a process which clearly extends to the limits of the social order.

Much can be accomplished by future educators who realize the nature of their vocation and the dynamism of the educative process in the formation of the moral and civic virtues. Understanding what education is all about is half the battle. A great deal needs to be done, no doubt. But *Principles of Education* is a step in the right direction.

—Paul Philibert, O.P.

Theological Dimensions of the Liturgy. By Dom Cyprian Vagaggini, O.S.B. Translated by Leonard J. Doyle. Collegeville, Minn., Liturgical Press, 1959. xii, 242 pp. \$3.85.

The liturgical renewal and the diffusion of theological knowledge among Christians who are not theologians by profession are two phenomena which characterize the Church at the present time. They are both manifestations of *life* in the Church; and, precisely because the life of the Church is *one*, these two movements cannot possibly be separated one from the other. Appreciation for and the living of Christian cult cannot flourish without sound theological foundations; and theological speculation only becomes alive in a community, the "mind" of which is informed by worship in common—Christian worship.

This is, therefore, why Dom Vagaggini's book is so important: it is an enlightened attempt to place liturgical prayer in a proper theological perspective. Since the work is, moreover, fundamentally theological; it is from this point of view that it must be criticized.

From the very beginning of the liturgical renewal, there seems to have been a feeling that between this new current and the "old theology" (i.e., scholastic theology), there must be some contradiction. No doubt both scholastic theologians and liturgical scholars were at fault in propagating this misunderstanding (for *it is that!*). The former were sometimes suspicious of the emphasis that the liturgists put on history; while the liturgists were heard to express the opinion that it is impossible to make a rapprochement between the biblical language employed in liturgical worship and the Greek categories of thought which are characteristic of scholastic theology. The author of this volume helps a good deal to dissipate both the former suspicion and the latter opinion. In this way he opens

the way for a better use of the vast liturgical data available today in the theology classroom.

As far as it is concerned the intimate connection between liturgical worship and the so-called "history of salvation," one ought to be careful to distinguish well between historicism or antiquarianism (which was the object of very sharp criticism of the late Pius XII in the encyclical, *Mediator Dei*), and the concept of revelation's coming to man in the Church in and through the history of God's people. To be able to determine accurately the forms of the Church's worship at any given time is, doubtless, important, especially as a guide to present reforms; but this is not the *history* which is the very heart of the liturgy. *That* history is rather the providential dealing of God with his people from the time of the call of Abraham to the moment when God is to be "all in all." And it is this latter history which is the stuff from which theology is made. It may be true that there has been a tendency on the part of the theologians to neglect this aspect of the nature of revelation, i.e., that it is transmitted to men in and through what God has *done* for his people. Certainly the scholastic approach does not emphasize this dynamism; and it would seem valid, therefore, to say that at the present time the theologian can profit from this new orientation.

To show precisely *what* profit can be derived would involve a long discussion of liturgy as a font of theological meditation, but perhaps the following remarks may serve as a basis for discussions: (1) After all, the liturgy, which is a continuation of the "history of salvation," which began with Abraham, is *not* theology, and vice versa. Much confusion could be avoided if the distinction of the two things were always kept well in mind. Liturgy is, essentially, action; it is the *worship* of the Mystical Body in its head and members. Theology is, at root, contemplation; it is a share in the wisdom of God. (2) It follows from this distinction that, as such, theology will tend to take from history its data, and yet remain aloof from history as such, at least insofar as it is speculation. The first task, as it were, of theological meditation is to discover the core of a given divine truth (insofar as this is possible); and this is always something that transcends history. (3) For all that, the theologian must always be aware that if his theology is to be "whole" he must continually return to the concrete, to the historical, both to verify the orthodoxy of his conclusions and to provide the practical direction which is one of the functions of theology in the Christian community. (4) Finally, the scholastic theologian (or even a student of scholastic theology) ought to be aware that the great synthesis of St. Thomas, according to which theology contemplates the whole uni-

verse of things as proceeding from God and returning to Him is but a universal expression of what is taking place, or *happening*, in the liturgical worship of the Christian community.

The most fundamental problem of a work of this nature is one of *definition*. What *is* the liturgy? In a theological consideration, everything depends on the right (and even the *formally* right) answer to this question! Here is the definition which is suggested by the author:

The liturgy is the *complexus* of signs of things sacred, spiritual, invisible; *signs* instituted by Christ or by the Church, efficacious, each in its own way, of that which they signify; by which *signs* God . . . through Christ, the Head, and in the presence of the Holy Spirit, sanctifies the Church, and the Church as a body, in the presence of the Holy Spirit, uniting herself to Christ her head and Priest, through Him renders her worship to God (p. 16).

What are we to think of this definition as the basis for a theological development of the nature of the liturgy? The first thing that strikes us is the apparent departure from the terminology used by Pius XII, in *Mediator Dei*: "The sacred liturgy is . . . the [public] worship rendered by the Mystical Body of Christ in the entirety of its Head and Members." Is it possible to see any connection between Dom Vagaggini's idea, viz., *liturgy = complexus of signs*, and that of Pius XII, *liturgy = public worship*?

In the first place, we can say that, what one might think of the relative excellence of these two expressions, there is no contradiction between them. Furthermore, it seems that the present author is making explicit something that it is implicit in the definition of Pius XII. Liturgy, says the Pope, is "public worship," i.e., *worship in the Church and by the Church*. Now in the present order such worship is nothing more nor less than *efficacious sign-cult*. In other words, the nature of the Church, the "new creature" in Christ, living according to the "law of incarnation," makes it necessary that public worship be *efficacious sign-cult*. It is a cult of signs because the people of God are still on the march toward the promised land in which God will take away all veils, and we shall see Him as He is. At the same time, this sign-cult is efficacious, because the Author of our faith has "offered a unique sacrifice for sins, and He is sitting forever at the right hand of God, awaiting the time when all his enemies shall be made as it were, his footstool. For by the one oblation, he has made perfect forever those whom He sanctifies" (*Hebr.* 10:12-14).

It seems possible to conclude, therefore, regarding Dom Vagaggini's method of defining the liturgy, that it must be complemented by the statement of Pius XII. It does not stand alone, because without reference to the worship of Christ which is the life-giving element of the complexus of signs, these signs become no more than "rubrical." With such a reservation we receive this definition (a reservation which is, indeed, fully satisfied by the author's extensive discussion of his meaning) not only as right, but also as a fruitful basis for penetrating the mystery of communal worship.

The reviewer should like to cite certain passages in the section on the "laws of the divine economy" as particularly forceful. In the first place, the author has done a fine service to the liturgical renewal in calling attention once again to the correct understanding of the "law of objectivity." It is a question here not of suppressing intimate personal union of the soul with God through Christ, but rather of the fostering of this union *in the Christian community and through the communal worship* which has been designated by God Himself as the *locus* for the birth, growth and consummation of the new creature in Jesus Christ.

Likewise in his discussion of "salvation in community" and the "law of incarnation" the author takes us back to the sources of Christian piety. This is a sort of theology of liturgical piety. He shows what St. Paul means when he repeats almost one-hundred-fifty times in his epistles that we are "in Christ," and He is "in us." These expressions have reference to the community, because He does not belong to me except that I am in his Church, which is His *pleroma*.

Some readers may have preferred that the volume did not end so abruptly as it does, and also that not quite so much space were devoted to the subject of *demonology*. In general, however, it is impossible not to recommend with the highest praise this essay to wed the liturgical renewal with theological reflection, and thus to give both the life which they must derive from one another.

—B. M. Schepers, O.P.

Metaphysics and the Existence of God. By Thomas C. O'Brien, O.P. Washington, The Thomist Press, 1960. pp. 269. \$3.00 (paper).

The recent appearance of this work has not permitted critical evaluation of its worth. But if the private response among philosophers is any indication it will soon receive wide acclaim from Thomists as the definitive work until now on the question of God's existence in metaphysics.

For some time various Thomists have presented doctrines on this question that are drastically incompatible. Such confusion obstructs the path of one seeking to attain integral metaphysical truth. Confronted with the confusion, the author began his investigations, and became convinced that the historical debris and false starts surrounding the problem of God's existence had to be removed so that "the authentic Thomistic meaning of the question will be distinguished from the ambiguities arising from historical influences and personal commitments inherent in the interpretations of current Thomistic philosophers" (p. 4).

The mode of procedure is best expressed in the sub-title: *Reflexion on the Question of God's Existence in Contemporary Thomistic Metaphysics*. Reflexion is a characteristic of intelligence. Since our intellect can consider its own act, we are aware of what we know and of how well we grasp what we know. Metaphysics is the supreme rational science and so it is designated as the most "intellectual" science. As most "intellectual," metaphysics must also be most reflective. Thus reflexion is a mode of procedure imposed upon the metaphysician by the nature of his science.

In accord with this mode of procedure, the study is developed in two parts. The first part, "The Presentation of God's Existence in Contemporary Thomistic Metaphysics," is in two sections. Section I, "Historical Background of the Contemporary Scene," treats first Dominic Flanders, Cajetan, Javelli, Suarez, John of St. Thomas, Goudin, and Roselli—all of whom lived before the nineteenth century. Then there follows a consideration of the Thomistic restoration of the nineteenth century, where much comment is given on the alien influence of Christian Wolff, who, more than any other man was responsible for Kant's faulty understanding and violent rejection of the traditional proofs for the existence of God. Wolff's division of philosophy formed a defective framework in which nineteenth-century authors presented St. Thomas' philosophical thought. Section II, "The Question of God's Existence Among Contemporary Thomists," features the manualists of the last century, Gredt and Maquart, and also present-day authors of "special studies": Van Steenberghen, Gilson, and Finili.

The second part of the work, also in two sections, is the actual reflexion on the question. The first section establishes the principles of the reflective judgment about to be applied to contemporary Thomists' treatment of God in metaphysics. There are two principles: a principle of extension, i.e. the consideration of God does pertain to that science whose subject is "being in common;" a principle of limitation, i.e. metaphysics considers God not as subject, but as principle of its subject. The author's

careful exposition of these two principles will help students of metaphysics to understand precisely what is the subject of metaphysics and what is the proper procedure to follow in this science. This section alone merits a place for this book in every philosophical library. Here are the bright lights and clear insights that will prevent the student from regarding the study of metaphysics as looking for a black cat in a dark room, as some have it.

The principles of the reflective judgment acquire more worth when they are put to work, just as an egg-beater has more meaning when it is functioning than it does in the kitchen cupboard. The actual reflective judgment on metaphysics' attainment of the existence of God is in Section II. What is important here is not only the author's own positive judgment on the question, but also his judgment of the interpretations of certain contemporary Thomists. Here he shows the influence of their pre-conceptions concerning the nature of metaphysics upon their interpretations of the *quinque viae*. The manualists make God the subject of metaphysics' inquiry, but to proceed in this way is to transform philosophy into theology. The author praises the admirable labors of Gilson the historian, but questions points advanced by Gilson the philosopher—especially when he holds that "a Thomistic metaphysics which does not follow the order of the *Summa* in its consideration of God's existence cannot but betray St. Thomas and become Cartesian" (p. 187). Father O'Brien objects that M. Gilson has advanced as the philosophy of St. Thomas with regard to God's existence, a treatment and an order which is theological. This is a serious charge, since such a position would be a disservice to theology and an impossibility for philosophy, as a purely *rational* science. Furthermore, the author shows that those who one way or another follow Gilson's idea of the need for a nominal definition in demonstrating the existence of God choose this nominal definition because of some non-philosophical motivation.

This work is so deep and extensive that it defies a comprehensive review. Books should be written on this book rather than reviews. The confrontations to Van Steenberghe and Gilson are an obvious challenge to their positions. Among other reactions, we can expect a reply to this work, especially from the members of the Gilsonian School. A reply would even seem demanded. For in pointing out the questionable consequence both of the total Gilsonian thesis on St. Thomas' philosophy, and of its application to the question of God's existence in metaphysics, Fr. O'Brien makes the Gilsonian position look rather awkward.

D.H.

The Mystery of the Church. Studies by Yves Congar, O.P. Translated by A. V. Littledale. Helicon Press, Baltimore. 1960. 186 pp. \$4.75.

It is all too true that once an author has established a reading audience, the publishers are more than willing to accept whatever comes from his typewriter. Thus the market is flooded with odd collections of notes, sermons and other miscellaneous items—much of which is mediocre. Fortunately, there are important exceptions and *The Mystery of the Church* is one of them. Pere Congar, an acknowledged and readable authority on the subject of the Church, always deserves a wide audience.

This present work comprises a translation of two books originally published separately: *Esquisses du mystere de l'Eglise* and *La Pentecote: Chartres, 1956*. Neither presume to be detailed or complete treatments of the nature of the Church; both are clear, concise and often brilliantly perceptive treatments of different points in ecclesiology. *La Pentecote* studies the role of the Holy Spirit in the life of the Mystical Body. Its tone is devotional rather than scholarly since it is written as a discourse to a group on the Chartres Pentecost pilgrimage. The second translation, *Esquisses*, more academic in approach, is a series of essays or studies on such topics as "The Church and Its Unity," "The Idea of the Church in St. Thomas Aquinas," "The Mystical Body of Christ."

The book has an appeal that should reach beyond the theologian. Each of the studies has a strong doctrinal flavor but not such as to discourage the average intelligent Catholic reader. Rather, he should find it rewarding reading for both his intellectual and spiritual life. J.J.C.

I Believe. The Personal Structure of Faith. Jean Mouroux. Sheed & Ward, New York. 1960. pp. 109. \$2.75.

Canon Mouroux' work represents a reaction, albeit a rather modest one. It was his intention in writing *I Believe* to outline in summary fashion an aspect of the virtue of faith that has been long neglected: faith as an "organic body of personal relations." The author contends that theology has too often been content merely to treat faith in an analytic and abstract fashion, studying principally the subjective factors of intellect, will and grace, and the objective data. Such emphasis on the static aspect of faith obscures the true dynamism that underlies it as a true contact between a personal God and a free man.

To develop this personal aspect of faith, Canon Mouroux treats three

principal points. The first concerns the personal God Who is the object and the end of faith. The second is an exposition of faith as a personal and personalizing act as well as a personal contact between man and God. Thirdly he treats what might be called the faith of conversion and the faith of contemplation and also the transmission of faith.

There is a temptation to take exception to some things stated by the author in the course of the work, especially regarding the Christological nature of faith. But, as he himself confesses, the book is a "rather hasty outline" and not a strict theological treatise. For all that, it achieves admirably the author's hope-for result of underlining the personal structure of faith.

J.J.C.

The Mystery of Mary. By R. Bernard, O.P. Translated by M. A. Bouchard. St. Louis, Mo., B. Herder Book Co., 1960. pp. 304. \$4.95.

The object of Father Bernard's study is the Spiritual Maternity of Mary, i.e. her motherhood of grace as distinct from her divine maternity. His whole argument is based on the relationship between Christ and His Mother, Mary. "We must do for Mary what the Apostle wants us to do for Christ"—that is, to seek a better understanding of the Mystery of Christ.

Through the same principles of knowledge and faith that St. Thomas uses when treating of the Incarnation Father Bernard attempts to organize a parallel theology of Mary. He bases his argument on the necessary relationship that exists between Jesus and Mary and strives to grasp in all its dimensions the true greatness of Mary's motherhood of grace.

And just as St. Thomas first considers the very mystery of the Incarnation and then everything that Christ did for us: the details of His acts and states; so Father Bernard first considers the fundamental principle of Mary's greatness, her divine maternity. Then there follows a consideration of Mary's acts and states upon earth and finally the heavenly fulfillment of the mystery of Mary as she now reigns with her Son.

To properly criticize this work, one must first appreciate the uniqueness of Father Bernard's methodology. The parallel study of the life and mysteries of Jesus and Mary is not unique. But the uniqueness comes in strictly modeling this study after the order and according to the principles used by St. Thomas in his tract on the Incarnation. Whatever, then, is true about Jesus is true, in a lesser and analogous sense, about Mary. This setting

depicts Mary in her proper light—in her relation to her Son. Mary's glory thus shines through the glory of Jesus.

With this master-plan all the important and significant theological aspects come to fore and receive their proper consideration: Mary's merit, her intercession and other similar pertinent and basic theological issues.

One might possibly complain about the absence of both an index and a contemporary bibliography to the corresponding chapters. Almost all the references are from classical sources: the Bible, the *Summa Theologica* of St. Thomas and selections from Dante. But despite these extrinsic inconveniences, *The Mystery of Mary* has all the rich qualities of theology to make it a Marian classic. A.H.C.

The Word of Life: Essays on the Bible. Westminster, The Newman Press, 1960. pp. 123. \$1.75 (paper).

The essays in this volume originally appeared in *The Furrow*, Irish journal, in 1957. There are twelve essays included, nine of them written by Professors of Sacred Scripture. Most of the important problems concerning Sacred Scripture are discussed.

The beginning essay has a good treatment of the nature of inspiration. It mentions the importance of considering the literary genre of the various books of the Bible.

Another essay outlines the role of the Church regarding the Bible: she acts as the infallible interpreter of the voice of tradition, guarding against errors, but ever encouraging human learning to advance in Bible study.

There is a historical survey of the world of the Bible during Old Testament times; there is an essay on the main themes of the books of the Bible, a full Biblical history in broadest outlines; and there is a slightly more breezy treatment of the Bible as embodying various types of literature; also a concise account of the much-discussed Dead Sea Scrolls.

The remaining chapters are of less general appeal. An interesting survey is given of the progress made in the past few years by Bible study groups in various countries. A plan for organization of one of these groups is given, along with a detailed discussion of how to present effectively an illustrated slide lecture on the Bible.

Teachers of Sacred Doctrine will be interested in two of the essays, one concerned with the importance of giving the young Catholic more of

the real spirit of the Bible in connection with his catechism; the other giving some ideas on how to present the Old Testament to the youngster.

An essay entitled "The Bible and the Liturgy" appears, with some comments of special interest for those working in the field of liturgy. Another essay, "Theology and the Bible," stresses the vital interconnection of the Bible and Theology, and the importance of Sacred Scripture for the priest and theologian. The final essay considers the Bible as it is a book of devotion.

Following each essay there is a list of works for those who wish to do added reading on the various topics. These reading lists will be valuable for those wanting a handy bibliography of Bible literature.

Most of the essays presented in this volume will be extremely helpful for the novice in biblical studies. These may be too basic for the more advanced person, who will be interested mainly in the more specialized essays mentioned in the latter part of this review.

The publisher does not offer the essays as a manual of introduction, but claims that they present the Bible as a life-giving work, as the Church's book of prayer and devotion. They certainly achieve that purpose. The essays are informative and readable. They should be a great help for the increasing number of the faithful becoming interested in the study of the scriptures.

J.P.

Waiting for Christ. By Ronald Knox and Ronald Cox. New York, Sheed and Ward, 1960. pp. 282. \$3.50.

"I have always believed that you are the Messiah; you are the Son of God; the whole world has been waiting for you to come." These words, which express Martha's confident act of faith in Jesus just before He raised her brother Lazarus from the dead, suggest the title for this book. For many centuries the Jewish people had been waiting for the coming of the Savior promised to their father Abraham. Throughout the entire Old Testament there are many scattered references to the Messiah. *Waiting for Christ* is a collection of these scattered Messianic prophecies of the Old Testament with a corresponding commentary on each prophecy.

This book offers the same new experience in reading the Bible as did the previous Knox-Cox combinations. Throughout the book, on the left hand page are found the various Messianic prophecies as translated by Monsignor Knox and arranged in continuous narrative by Father Cox. On

the right hand page, Father Cox provides a concise but excellent commentary on the text. The book is divided into six chapters. The first five treat of the literally Messianic passages while the sixth deals with the types of Christ. There is also an appendix treating of Our Lady in the Old Testament. Each chapter opens with a list of contents and a brief historical introduction. Then follow the Messianic excerpts from the Knox Bible in chronological order accompanied by the corresponding commentary.

Often gratitude has been expressed to Msgr. Knox for his translation of the Bible. Let us now express our gratitude to Father Cox for his contribution to a greater understanding of the Bible through his collection of the Messianic prophecies and their corresponding commentary. L.T.

A Book of Private Prayer. By Dom Hubert van Zeller. Springfield, Ill., Templegate, 1960. pp. 252. \$3.25.

A Book of Private Prayer is being advertised as a "complete prayer-book for adults." We must agree in full with the advertisers. The reason for agreement is based on the simple division of prayer. Prayer may be divided into *vocal* and *mental* prayer. Vocal prayers are those which one recites, that is, those which one actually says, while mental prayers are those which one actually thinks.

With this division in mind, the author envisaged two kinds of reader: one coming to the book for material which he can turn into his own form of prayer; the other coming to it for a written text which he can take as it stands and recite before God. The book is accordingly divided into two sections, the first composed of material for consideration and the second composed of prayers for recitation.

In the first section Dom Hubert van Zeller suggests thoughts which can be developed into words of our own or even into fuller thoughts. There are over eighty considerations which cover a wide variety of topics. Each of these is short enough to be read at one sitting, yet each is so compact that, even when read time and time again, it will still bring new thoughts to the mind for consideration. In the second section are contained prayers for special intentions, prayers addressed to different saints, prayers of thanksgiving and repentance. Among other occasions there are prayers to be recited when lonely, when unable to sleep and when unable to pray. The works from which the prayers in this section have been quoted are

the Missal, the Breviary, the Rituale, the Raccolta, and the Holy Trinity Book of Prayers.

To our knowledge this little work is the best book of its kind available. Recommended to all—lay and religious alike—as a “complete prayer-book for adults.”

L.T.

American Catholicism and Social Action: A Search for Social Justice: 1865-1950. By Aaron I. Abell, Garden City, Hanover House, 1960. pp. 306. \$4.95.

The role of the Catholic Church in modern American life is a topic of great interest for an ever increasing number of people. In *American Catholicism and Social Action* Mr. Abell, Professor of History at the University of Notre Dame, presents for the articulate Catholic a general description and interpretation of the entire Catholic social movement in this country. Such an undertaking was certainly a challenge; the resulting work is a readable, interesting account on this very timely subject.

The work treats of all major social developments in this country, from the influx of immigrants at the close of the Civil War to the rise of contemporary unionism. It introduces each important personality in the background of his day, and presents his thought, offering a judgment on the importance of his contribution. The study treats of the founding of several religious communities, together with the needs which occasioned their rise. It emphasizes the role played by major publications throughout the various decades. It outlines and evaluates the work of sundry agencies of government and Church.

Every phase of the social problem is discussed, from labor to education to welfare, under its various aspects. Principles of the great social encyclicals are put forth, and the attempts of American hierarchy and faithful to implement them are strikingly portrayed.

This work is clearly the result of extensive research. One of the most remarkable aspects of the study are the copious footnotes, over nine hundred of them. These will probably be a minor distraction to the average reader. But for the student of social action they will be a goldmine of sources, and an occasion for fruitful study.

The bibliographical note at the end of the volume is a most helpful supplement. The author lists a number of articles, surveys, and biographies concerned with American Catholic social history. Again, this is a valuable reservoir of information.

In the reviewer's opinion, Professor Abell admirably accomplishes this aim, which he states in his preface:

I try to make the reader constantly aware of the dynamic interplay of "charity" of social service, labor association, and state action as the great propulsive influences in social reform. As chiefly wage-earning immigrants, American Catholics displayed many radical tendencies on the industrial front. This fact presented the Church with a double problem: how, on the one hand, to champion the cause of the poor without endangering the public interest or the common good, and, on the other, how to oppose socialism without negating or ignoring the claims of social reform. The ways in which Catholicism attempted to meet this ever present challenge form the major theme of this essay. J.P.

Catholic Art Education: The New Trends. Edited by Sister Esther Newport, S.P., M.F.A. Washington, Catholic University Press, 1959. pp. vii, 214. (paperbound).

The objective of this belated review is primarily to call attention to two fine articles contained in this compilation of the proceedings of the Catholic Art Workshop held at Catholic University during the summer of 1958. The one is "The Religious Uses of Art," by Raymond S. Stites, Ph.D., Curator for educational projects of the National Gallery of Art; the other is "Current Tastes in Religious Art," by Robert E. Rambusch, a New York Catholic artist.

Doctor Stites's article (pp. 105 to 139) is in general a psychological analysis of the inner drives which motivate and form the artefact accepted as a work of art. His major concern is with the contemporary artist in his struggle to be a social spokesman; Doctor Stites proposes many really fine insights into the creative mentality as it relates to religious motivation. His writing is the work of a man who is himself an artist and a competent critic; it should be useful to teachers and students of art who are seeking for a treatment in concrete language of that elusive thing which is artistic inspiration.

"Current Tastes in Religious Art" (pp. 153 to 161) is a brief, common sense evaluation of the *de facto* good and bad in the use of religious art in the American Church by a sincere artist who has seen much of both.

The remainder of the book contains articles by Clare Fontainini, Viktor Lowenfeld, and many others. P.P.

The Hollow Universe. By Charles De Koninck. London, Oxford University Press, 1960. pp. 127. \$2.00.

This engaging little work of Thomistic polemic conveys a profound message in a lively and personal manner. Dr. De Koninck of Laval University, a recognized master of St. Thomas' method and doctrine, concerns himself here with the methods or ways of approaching the data of the Natural Sciences and sharply contrasts two actually complementary approaches which have unfortunately come to be regarded as antithetical by modern philosophers of science. Thus, in regard to the confusion in contemporary biology: "The trouble, it seems to me, is that the attempts to account for the living entirely in terms of the general laws of mathematical physics are the result of the artificial barriers which have been set up between the sciences of nature, so that there is nothing left for the isolated worker but to explain everything in terms of his own department (although in this he at least bears witness to the scientist's instinctive desire to attain the whole, and thus to philosophize). But such a procedure is defensible only when adopted as a mere working hypothesis. Nature is a heterogeneous whole, in the exploring of which various methods must be used" (p. 111).

His thesis is that a general philosophical foundation is indispensable for the scientist who otherwise will be overwhelmed and misled by the complex of positive research. Instead of attending first of all to the simple questions, to the basic problems, modern science skirts the periphery of reality and ends up with a hollow universe.

The book is made up of three chapters and an epilogue. The chapters correspond to three lectures delivered at McMaster University and are designed to provoke hearers to direct themselves to problems which are worthy of their human intelligence. The epilogue is a comment on the claim that computers will soon replace the human mind. We regret that the lively discourse which must have followed the lectures was not recorded in this volume.

We recommend it to all students of the philosophy of science as a brief, trenchant critique of the anti-intellectualism of much of modern speculation. We look forward to the author's forthcoming *Introduction to the Science of Nature*.

T.L.F.

The Analogy of Learning. An Essay toward a Thomistic Psychology of Learning. By Tad W. Guzie, S. J. New York, Sheed & Ward, 1960. pp. 241. \$5.00.

In most respects it would be impossible not to praise this book with

superlatives. It fulfills admirably the task it sets for itself. It is almost overpowering in the breadth of its erudition. It is soundly Thomistic in its main argument. And this argument is stated with a freshness and vigor that give the deceptive but welcome appearance of novelty rather than accurate but somewhat stodgy traditionalism. The work is, in short, a really brilliant beginning for a promising young author. He is Tad W. Guzie, a Jesuit Scholastic teaching, at the time of writing the book, at an Omaha prep school.

The book's chief purpose, implicit rather than explicit in the title, *The Analogy of Learning*, is a real contribution to educational theory. If the teaching principles outlined at the end of the book were put into practical execution, the schools benefitting thereby would experience a genuine revitalization. The reason: the principles are based squarely on a true evaluation of human nature and the psychological needs of learners. If there is one major theme that runs throughout the entire work, it is the truth that images are essential to the learning process. They are not luxuries provided by better teachers with a flare for them. When the chief or only instruments used by a teacher to impart knowledge are abstract verbal phantasms—images with the least possible understanding-producing effect, it is inevitable that merely verbal learning will result, a learning, very often, that will consist of brute memorization of words somehow associated in convenient patterns. Without doubt the outstanding passages in *The Analogy of Learning* are to be found in the description in Chapter Five of the range of types of learning—from the merely verbal learning just described to "real assent," that type of understanding which consists of immediate, intelligent, and personal experience of concrete things. This latter Mr. Guzie quite properly designates as the primary analogate or point of focus for any form of learning.

After giving elaborate praise to *The Analogy of Learning*, it isn't easy to turn to criticisms of the book. But some are necessary. Two have to do with the philosophical aspects (well over half) of the book. First, the exposition in Chapter One of the differences between philosophical and scientific-experimental methods in psychology is suspect to the school of Thomists to which this reviewer adheres. Experimental findings of modern psychology should be integrated into the one science of psychology. The *de facto* existence of different methods should not be uncritically accepted as the ideal. Second, the section in Chapter Four entitled "The Psychological Status of Judgment," while it is admirable in many respects in the point it is making, would seem definitely to be open to many of the same

criticisms leveled against Frederick D. Wilhelmsen's *Man's Knowledge of Reality*, cited approvingly in one of the key footnotes to the section. (Cf. the strongly critical review of *Man's Knowledge of Reality* in *The Thomist*, Vol. XXI, Oct. 1958, pp. 542-53; esp. pp. 549-51).

The third, and final, criticism is in terms of what might have been. Immediately practical principles were not Mr. Guzie's intention, but it is at once obvious that either Mr. Guzie or someone else should put the main argument of this book into a form that will have an immediate effect on teachers in the practical order. As it stands *The Analogy of Learning* gives so much emphasis to theoretical philosophizing that it seems geared rather to the level of the professional philosopher than to the teacher or even the educational theorist who is not also a professional philosopher.

Though these are relatively important considerations, they are not intended to change substantially the judgment that *The Analogy of Learning* is in most particulars a book deserving of superlatives in its praise. It is, to repeat, soundly Thomistic in its main argument, and the argument is stated clearly and forcefully. These considerations alone would be enough to recommend the work highly.

R.M.D.

The Neurosis in the Light of Rational Psychology. By A. A. A. Terruwe, M.D. Translated from the Dutch by Conrad W. Baars, M.D. Edited by Jordan Aumann, O.P. New York, P. J. Kenedy & Sons, 1960. pp. xxii, 200.

Psychiatry, like the rest of modern science, has two great needs: the first is for a common vocabulary to permit a dialogue among scientists; the second is for satisfying and sound explanations for the abundant results of experiment and research. Dr. Terruwe's book shows the way to fill these needs in applying the general and proper principles of Aristotelian-Thomistic psychology in psychiatry, the doctor's field of study.

The common vocabulary is that of the perennial philosophy of the West: intellect and will; sense faculties and their objects; matter and form; agent and goals. Thus without creating a new jargon to explain the situations of clinical psychiatry Dr. Terruwe has prepared the way for intelligent discussion in this return to the language and concepts which served the greatest minds of the Greco-Roman culture.

A more important return in the book is to the psychological foundations of the science and art of medicine—a return to the rational psychology of man as explained by St. Thomas. Dr. Terruwe was led to this return

after several years of clinical practice during which time she found Freudian explanations inadequate. An article explaining repression by Thomistic principles led Dr. Terruwe to this study of neurosis under the light of the same principles.

The author begins as few writers in this field do by explaining the normal man from a psychological perspective. The normal man is a composite of many different appetites and faculties. He has sense powers both external and internal, and he has an immaterial power to know universal truth. He has appetites for sense pleasures, and he has an appetite for universal good. Dr. Terruwe explains the roles of the two sense appetites in man. The first, the concupiscible, desires the concrete good which is delightful for it and has an aversion for evil things which sadden it. The other, called by Dr. Terruwe the "utility" appetite, although of a higher order than the first is designed to aid the first in attaining its wants and in avoiding saddening objects.

Over and above these two sense appetites, concerned with the concrete object and having a somatic integral element, is the appetite of the intellect, the will—an immaterial power. In a normal man the intellect maintains control over the sense life guiding the will to choose and to cause the other appetites to choose what is rational and thus human.

Dr. Terruwe sees the repressions basic to neurosis as arising from the conflicts in man between these various appetites. Using the traditional division of the sense emotions into six in the concupiscible and five in the utility appetite, the doctor analyzes the clinical patterns of neurotic behavior and offers explanations based upon the conflict of emotions which hinder the neurotic from placing truly rational actions.

This book is a step forward in recognizing the paramount role of the emotions in the disturbed neurotic. The tradition of the schools has always recognized that the intellect in fallen man does not have absolute dominion over the emotions. Moreover, the emotions so effect man that he will decide according to the emotion dominant in his system. The basis of the book seems sound.

H.H.

Readings in Church History. (Volume I) Edited by Colman J. Barry, O.S.B. Westminster, Md., The Newman Press, 1960. pp. xx, 633. \$2.95 (in paper), \$7.50 (in cloth).

This first volume of Father Barry's work presents documents from the time of Pentecost until the Protestant Revolt. The selections are certainly

very interesting, and will do much toward bringing a textbook to life; many of these writings have played a decisive role in shaping the European Christian mind. The editor has tried to give representative sources in every epoch for all the varied aspects of Catholic life—spiritual, apostolic, political, etc. Naturally, there are some documents left out, which individual readers might want to see included; but in a work of such scope, selectivity was a necessity. On the whole, the editor has succeeded in choosing appropriate readings. This source book will prove useful and informative for all students who are seriously interested in the history of the Church, or in medieval history in general. This volume is a needed reference book for every public or institutional library. H.G.

Nuclear Policy for War and Peace by Thomas E. Murray. World Publishing Co. 241 pp.

This book will give the layman a comprehensive view of the stormy history of the Atomic Energy Commission from 1950 to 1957. The author who was sometimes known as the "Conscience of the Commission," stresses throughout the book and with some heat, that the U.S. policy to build a bigger atomic mousetrap is largely the result of an immoral extension of the obliteration bombing of World War II. He frankly states the American public fails to have the faintest notion of the true meaning of limited weapons warfare. With present stockpiles of bombs in this country and Russia there is power equivalent to 20 tons of TNT for every person on the globe. Never before has the world faced the demand for a sane military policy. Murray repeatedly fought for investigation of limited atomic weapons but met with only partial success.

To make the moral implications of atomic policy more urgent, the author points to the public's appalling unawareness of the difference between a nuclear bomb and a thermonuclear bomb. Only a very small percentage realize that a hydrogen bomb, (thermonuclear) is in a 1000 to 1 ratio with the Nagasaki type (nuclear). The thermonuclear bomb is a wholly different weapon. To bring home the difference, at least to world leaders, Murray wanted a test firing open to them. He was voted down by the other members of the Commission who wished to maintain secrecy.

Another serious difficulty is America's complete reversal of its stand on banning tests. Prior to 1957, the U.S. had maintained the right to conduct tests on its own initiative. World opinion, after the H-bomb was triggered, and largely with the aid of Communist propaganda, opposed

our continued testing. We then placed a one year moratorium on all tests, nuclear and thermonuclear and went off to Geneva to face the Russians. They said, "What good is a moratorium for one year? We want to abolish tests for ever."

Shamed into the voluntary stoppage of tests, the U.S., much to Murray's consternation, has slipped into a position that is just as irrational as the unlimited warfare rule. We are now at the mercy of the enemy who undoubtedly is conducting tests. Our naivete will put us behind the Russians. The only solution in the author's eyes is a U.S. proposal, implemented by international treaty, banning all underwater and atmospheric tests.

The author's tone in the early part of the book is a little high strung and at times he is repetitious, but he is a man with a mission. An overall lucid summary, sprinkled with many observations on justice between nations, this book deserves your consideration.

E.C.

The Knighthood of Truth. By Raymond L. Bruckberger, O.P. Translated from the French by Raymond T. Murphy, O.P. and Celestine Walsh, O.P. Dubuque, The Priory Press, 1960. pp. 67. 75¢ (in paper).

Knighthood of Truth is a reprint of what may well become a Dominican classic. It is brief, well-written and instructive. Since its first publication in 1952, Fr. Bruckberger has become widely known in American literary circles. His recent book: "Image of America" was featured in the "New York Times" Book Review Section. His Dominican Brethren, however, will remain grateful to him for a permanent contribution to Dominican literature. The Knighthood of Truth contains brief sketches of the lives of Sts. Dominic, Thomas Aquinas and Catherine of Siena; but it is not so much a biography as a penetrating analysis of their character and mission. What is the "Dominican Knighthood?" In the final section, the author gives an informative explanation of what seems to have been Dominic's original idea, i.e. to make his religious family a Knighthood, taking its essential character and spiritual overtones from the traditions and laws of knighthood.

Excellent reading for all Dominicans! The attractive new cover will enhance its value for vocation use.

A.B.

Your Vocation from God. By Edmund Bidwill, O.P., Damian Fandal, O.P., Francis Kelly, O.P., and Gilbert Roxburgh, O.P. Dubuque, Priory Press, 1960. 643 pp. \$4.00.

Your Vocation from God is the first volume of the *Challenge of Christ*

series of Christian doctrine textbooks for high school students. The challenge of Christ is to know him, to know what he expects of us, as Catholics, and then to meet this challenge in our daily living. In this volume, for *freshmen*, the existence and nature of God is treated; volume two, for *sophomores*, speaks of morality and how to judge our actions; volume three, for *juniors*, discusses the life of Christ as an example for us to follow; volume four, for *seniors*, explains how these Christian principles effect our social living, and therefore it treats of vocation, religious and married.

A noticeable advantage of this religion series is the inclusion of many chapters of Sacred Scripture. Not only does provide the student with the rare—perhaps his first—opportunity to read the Word of God, but it is also most important for the theological questions discussed, since theology is a reasonable explanation of what is contained in the Bible and tradition. In this particular volume the first twelve chapters of *Acts* are included as an historical proof of the foundation of the Church. Moreover, after an introductory chapter on the nature of the Bible, the major chapters of the *Pentateuch* are given showing the action and plan of God through the ages.

Another added feature are the chapters on the liturgy which conclude each unit in the books (six units per book). In this way the student sees that the truths he is learning actually pertain to the living of his religion.

Aware that the student must be properly disposed if he is to benefit from this valuable study of God, the first sixty pages are devoted to orientating the youth, fresh from the carefree days of grammar school, to the ways of higher learning.

A brief preface explaining the nature and purpose of the series and of each volume in particular would be greatly appreciated.

The great length of the book and the technical matters treated may become burdensome to both teacher and student, but if they constantly bear in mind that such profound truths are not grasped overnight, and that patience and prayer are needed, the challenge of Christ will be met. Certainly this religion series aptly places the challenge of Christ. It is for the student to take it up.

R.McA.

What Is an Ecumenical Council? By Thoralf T. Thielen. Newman Press. 185 pp. \$2.95.

One of the most eagerly anticipated events of our times is the forthcoming ecumenical council of the Catholic Church. People of all nations, creeds and backgrounds have expressed keen interest and curiosity about

the council; and there is much speculation about what will take place at it. Yet most Christians of our day know very little about an ecumenical council, its procedures and historical development. Monsignor Thielen's book provides a clear background upon which to project a sound understanding of a twentieth-century ecumenical council of the Catholic Church. What is it? Who are the members? Who presides? What is its authority? How many others have there been? What is this one trying to do? These and many other pertinent questions are answered in a popular, non-technical style by Monsignor Thielen in eighteen concise and enlightening chapters. The bibliography offers a wealth of material to readers who desire a more penetrating study.

As Monsignor Thielen observes in his foreword, today's Christian wants to know—has to know—many things, yet his twenty-four hour day is no longer than that of his great-grandfather. Therefore, he wants to get to the heart of a matter quickly. *What is an Ecumenical Council?* is a basic guide book which offers precise information about the most important event in the life of the Catholic Church in our century. A timely book for those who wish to be well-informed about a timely subject.

R.D.M.

New Testament Reading Guide. Liturgical Press, Collegeville, Minnesota. 1960. 30¢. \$4.20 a set.

The march of the pamphlets continues. The Paulist Press put its series into print first but the Liturgical Press may have had the idea first (two years ago). The latter does not at this writing have all its numbers ready for the press (the pamphlets on Philipians, Colossians, Ephesians, and Philemon and on Apocalypse were not sent with the review set). Comparisons are odious, it is said, but they are so much fun. This series is more conveniently sized, cheaper and, craftwise, better done. The Paulists pamphlets, on the other hand, are broader in scope (the whole Bible) and designed for a larger, less patient audience. Both series are written by United States biblical all-stars; one author has two (Carroll Stuhlmueller on Leviticus and Luke) and others probably will have an entry in both series.

These pamphlets have the Liturgical Press trademark—colorfully attractive covers (not the "way out" style), clear printing, etc. Fourteen pamphlets in all cover the entire New Testament. The authors introduce each book, each collection, and one author, the New Testament in general; at the end of the series the reader is well introduced. The Confraternity text covers the upper one-third of each page and the practically verse by verse

commentary covers the lower two-thirds of the page. The latter supply a tremendous amount of information in the order of fact and opinion. Opinions naturally clash at times but this is no drawback. The whole tone of the pamphlets is strongly erudite, however, and perhaps more appealing to the most educated rather than to very many others. The handy pocket size makes for easier carrying and for the more frequent possibility of reading.

The last word: *Reader's Digest* beware!

L.J.B.

The Monks of Qumran. By Edmund F. Sutcliffe, S.J. Westminster, Maryland. Newman, 1960. v-xvi, 272 pp. \$5.50.

A better title for this book might be "The Handy Qumraner"—"Qumraner" being a new word and meaning everything you want to know about Qumran. The book gives us translations of original texts with short introductions, chronology, bibliography, notes, special indices besides an ordinary one, illustrations and diagrams. This is all in addition to the text itself plus appendix which bears some witness also against the present title and the stated aim of the author, to treat "of the men of Qumran as a religious community." Chapters on the discovery of the scrolls, its monastery buildings, its economic life, its pertinent dates seem more or less far out from the main consideration. Where the author treats his point, however, he does a fine job. The great uncertainty still surrounding just about all Qumran conclusions precludes any feeling of great satisfaction with any knowledge acquired concerning the Dead Sea cliff dwellers. Tomorrow the reader may be ignorant again. One thing is of certainty—scholars are becoming more and more conservative on the relation of the scrolls to Christianity and the New Testament. The most they admit now is a common literary background, the Old Testament. The necessity of listing opinions, arguing for his own and so on gives Father Sutcliffe's effort a technical tone bound to generate boredom in not a few. The translations make comfortable reading and are restricted to the most important texts. Pertinent sections from Pliny, Josephus and Philo are a most helpful inclusion.

Summing up: for the time being this is a good book.

L.J.B.

Guide to the Bible. An Introduction to the Study of Sacred Scripture. Edited by A. Robert and A. Tricot. Second Edition, revised and enlarged. Volume I. Translated from the recast and enlarged Third French Edition by Edward P. Arbez, S.S. and Martin R. P. McGuire. New York, Desclee Company, 1960. pp. xxvi—812. \$8.00. Arbez and McGuire have again offered to the English-speaking world a

very useful aid for the study of the Bible. Through their accurate, yet very readable translation such completely new chapters of the Third French Edition as: P. Benoit's much discussed and admired chapter on Inspiration, A. Gelin's Prophetic Books, A. Robert's Sapiential Books, are now available to non-French-translating seminary and college students whose numbers, unfortunately, are legion. Recast and enlarged sections on Languages and Systems of Writing, on the Historical Books of the Old Testament, on Literary Genres are also presented. In this second English edition, Arbez has made important additions: Inspiration in Protestantism and Islam, helpful analyses of the books of the Pentateuch, an extended treatment of the Dead Sea Scrolls. There is much new bibliography in the footnotes and at the end of chapters, and McGuire has added new indices made necessary because of so much new material.

The many who are now using the first English edition will find it imperative to obtain this new edition, so much more up to date in this rapidly changing field of Scripture Studies. The format is very good and the price is not exorbitant considering the volume's utility. If every student is not urged to obtain his own personal copy, at least a sufficient number of copies should be provided for the reserve shelves of our Catholic libraries.

BOOKS RECEIVED—SPRING, 1961

- From an Ivory Tower.* By Bernard A. Hausmann, S.J. Bruce, 1960. pp. 122. \$3.50.
Treasure in a Field. By Sister Mary Fidelis McManama, S.N.D. Bruce, 1960. pp. 215. \$3.95.
Manual for Retreat Masters. By Fr. William, O.C.D. Bruce, 1960. pp. 94. \$1.50.
Two Hundred Evening Sermon Notes. By Canon F. H. Drinkwater. Thomas More Books Ltd. 1960. pp. 262. 27s.6d.
The Book of Deuteronomy. Parts 1 & 2. By George S. Glanzman, S.J. Paulist Press, 1960. pp. 79 & 96. \$0.75 ea.
The Book of Judges. By Rev. Philip J. King. Paulist Press, 1960. pp. 96. \$0.75.
The Book of Josue. By Joseph J. DeVault, S.J. Paulist Press, 1960. pp. 96. \$0.75.
Hearing Confessions. By Dom Desmond Schlegel. Newman, 1960. pp. 32. \$0.75.
How to Give a Retreat. By I. Iparraguirre, S.J. Newman, 1959. pp. 188. \$1.75.
One Church, One Christ. By Francis J. Ripley. Newman, 1960. pp. 112. \$0.90.
A Great and Humble Soul. By Henry Perroy, S.J. Newman, 1960. pp. 216. \$1.75.
Father Mateo Speaks to Priests on Priestly Perfection. By Mateo Crawley-Boevey, SS.CC. Newman, 1960. pp. 258. \$3.75.
Christian Beginnings. By Jacques Zeiller. Hawthorne, 1960. pp. 184. \$2.95.
The New Testament Apocrypha. By Jacques Hervieux. Hawthorne, 1960. pp. 188. \$2.95.
Medicine and Morals. By Dr. John Marshall. Hawthorne, 1960. pp. 140. \$2.95.
The Prophets. By Joseph Dheilly. Hawthorne, 1960. pp. 155. \$3.50.
Biblical Archeology. By M. Du Buit, O.P. Hawthorne, 1960. pp. 108. \$3.50.
St. Paul of the Cross. By Charles Almeras. Hanover, 1960. pp. 286. \$3.95.

The Very Rev. James Clement Kearney, O.P.

At the end of the weekly Procession for the Dead, Father James Clement Kearney, O.P., suffered a heart attack in the chapel of the Dominican House of Studies, Washington, D.C. on December 5, 1960. The community was present when he died; Extreme Unction was administered, the *Comendatio Animae* prayers recited and the *Salve Regina* sung.

Father Kearney was born in Newark, N.J., on November 28, 1903. He attended Sacred Heart and St. Antoninus' parochial schools and also one of the Newark public high schools. He continued his education at Providence College, Providence, R.I. After entering the Order of Preachers, his studies were continued at St. Joseph's Priory near Somerset, Ohio; St. Rose Priory near Springfield, Ky.; the House of Studies, River Forest, Ill.; the House of Studies, Washington, D.C.; and the Angelicum in Rome. He was ordained priest in the Shrine of the Immaculate Conception, the Catholic University, Washington, D.C. on June 17, 1929, by Archbishop Michael J. Curley of Baltimore, Md.

Father Kearney had taught at the House of Studies, River Forest, Ill.; at St. Joseph's Priory; and at the House of Studies in Washington, D.C. For 23 years, Father Kearney was the head of the philosophy department at Dunbarton College in Washington where he was greatly loved by the Sisters and the students. He was the national chaplain of the Dunbarton Alumnae Association. At the time of his death, he was also the Vice-President of the Faculty at the House of Studies in Washington.

A Solemn Requiem Mass was sung at St. Dominic's Church, Washington, D.C., on December 9, 1960. The celebrant was the Very Rev. Matthew Hanley, O.P.; the Very Rev. W. B. Sullivan, O.P. was the deacon and the Very Rev. K. C. Sullivan, O.P. was the subdeacon. The students of the Dominican House of Studies acted as servers and choir for the Mass. The eulogy was preached by the Very Rev. G. C. Reilly, O.P. Burial took place at Mount Olivet Cemetery, Washington.

Among the many present at the funeral were the Most Rev. Patrick A. O'Boyle, Archbishop of Washington; the Very Rev. W. D. Marrin, O.P., Provincial of St. Joseph's Province; the Very Rev. Edmund Marr, O.P., Provincial of St. Albert's Province; and Mother Kathryn Marie, Superior General of the Sisters of the Holy Cross. Also in attendance were the faculty and students of Dunbarton College.

To Father Kearney's brothers, sisters and many friends, *Dominicana* extends its warmest sympathy.

Obituary

The Rev. John Peter Morrissey, O.P.

Father John Peter Morrissey, O.P. died suddenly on November 21, 1960, on Staten Island, N.Y. Father Morrissey was an Assistant at Sacred Heart Parish, Jersey City, N.J.

He was born on August 8, 1901, in Danville, Ill. His first education was undertaken in St. Patrick's parochial school and at the public high school in Danville. After studying at Providence College, Providence, R.I., he entered the Order of Preachers and was sent to the novitiate at St. Rose Priory near Springfield, Ky. He continued his religious education at the House of Studies, River Forest, Ill.; St. Joseph's Priory near Somerset, Ohio; and the House of Studies, Washington, D.C. Father Morrissey was ordained priest on June 10, 1936 in St. Dominic's Church, Washington, D.C., by Archbishop Amleto Giovanni Cicognani.

One of his earliest assignments was parish work at St. Thomas Aquinas', Cincinnati, Ohio, from 1939 to 1943. During World War II he served as an army chaplain.

On November 25, 1960, a Solemn Requiem Mass was sung at Sacred Heart Church, Jersey City, N.J. The celebrant was a cousin of the deceased, the Rev. P. C. Shehan, O.P. The Very Rev. D. L. Shannon, O.P. was the deacon and the subdeacon was the Very Rev. K. C. Sullivan, O.P. The Rev. J. R. Coffey, O.P. delivered the eulogy. The Rev. C. B. Carroll, O.P. and the Rev. J. D. Kearney, O.P. acted as servers for the Mass. Holy Sepulchre Cemetery, East Orange, N.J. was the place of burial.

Dominicana offers its condolence to Father Morrissey's surviving brothers, sisters and many friends.

The Rev. William George Mottey, O.P.

On December 1, 1960, after a short illness, Father William George Mottey, O.P., died at St. Anthony's Hospital in Columbus, Ohio. At the time of his death, Father Mottey was assigned as professor of general science at Aquinas High School in Columbus.

Father Mottey was born in De Lancey, Jefferson County, Pa., on November 23, 1909. He was the twelfth of thirteen children. His early education was received in St. Adrian's Grammar and high schools, De Lancey. Later he continued his education at Providence College, Providence, R.I.

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After entering the Order of Preachers, he was sent first to St. Rose's Priory near Springfield, Ky. His study of philosophy and theology were completed at the Dominican House of Studies, River Forest, Ill.; St. Joseph's Priory near Somerset, Ohio; and the Dominican House of Studies, Washington, D.C. Father Mottey was ordained to the priesthood by the apostolic delegate, Archbishop Amleto Giovanni Cicognani at St. Dominic's Church on June 10, 1936.

His early assignments were at St. Dominic's, Detroit, Mich., 1938-1939; at St. Mary's, New Haven, Conn., 1939-1944. In 1944, Father Mottey became a U.S. Navy chaplain, serving until 1946.

The solemn Requiem Mass was sung December 5, 1960, at St. Patrick's Church, Columbus, Ohio. The brother of the deceased, Rev. Paul Mottey, C.M. of Mary Immaculate Seminary, Northampton, Pa., was the celebrant. The deacon was the Rev. R. R. Heushkel, O.P., and the subdeacon, Rev. Joseph Murphy, O.P., both assigned to Aquinas High School. The eulogy was delivered by the Rev. Reginald Coffey, O.P., of the Dominican House of Studies, Washington, D.C. The Rev. Wm. Carroll, O.P., the Very Rev. Jas. McDonald, O.P., and the Rev. Walter Conway, O.P. were the servers for the Mass. Among the dignitaries present were the Most Rev. Clarence G. Issenmann, Bishop of Columbus, who gave the absolution, and the Very Rev. W. D. Marrin, Provincial of St. Joseph's Province, and also the Very Rev. Edmund Marr, O.P., Provincial of St. Albert's Province. The burial was at St. Joseph's, Somerset, Ohio.

To Father Mottey's surviving brothers and sisters, and to his numerous friends, *Dominicana* offers its sincere sympathy.

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ST. JOSEPH'S PROVINCE

Condolences The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. M. D. Nelan, O.P., Rev. G. L. Sukovaty, O.P., and Rev. T. D. Rover, O.P., on the death of their fathers; to the Rev. J. T. McGregor, O.P., on the death of his brother; to the Rev. P. E. Doyle, O.P., and Rev. D. M. Galliher, O.P., on the death of their sisters.

Professions On the feast of the Immaculate Conception, Brother Pius Cangelosi, O.P., made his simple profession at St. Joseph's Priory, Somerset, Ohio.

On the 21st of December, the Very Rev. E. M. Hanley, O.P., Prior of St. Joseph's, received the simple profession of Brother Antoninus Dyer, O.P., Lay-Brother.

Vestitions On the 30th of October, Joseph J. Gouthro received the Dominican habit, taking the religious name of Brother Thomas More.

On the 11th of December the Very Rev. E. M. Hanley, O.P., clothed George Vazquez (Brother Louis) and Carl Leonard (Brother Boniface) with the habit of the Lay-Brothers.

Retreat House The beautiful chapel at Our Lady of Springbank Retreat House, Kingstree, South Carolina, was recently completed. It was dedicated by the Most Rev. Paul J. Hallinan, Bishop of Charleston, on the Feast of Our Lady of Lourdes. The chapel, which is southern colonial in design, will accommodate at least eighty persons, whereas the old chapel accommodated only thirty persons. In 1955, Springbank Plantation, a 100-acre estate, was given to the Dominican Fathers of St. Joseph's Province. In 1956, a retreat house was opened which was made available immediately to groups of men and women, including the clergy, religious, and the laity. Retreatants, including many members of the Armed Forces, come from all over South Carolina, North Carolina, and Georgia. With the building of the new chapel many more retreatants are expected at Springbank.

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Collection Under the direction of the Rev. J. C. Rubba, O.P., a clothing drive was conducted at Providence College which resulted in a large collection of clothing which was sent to our Pakistan and Chile missions.

Mission The annual "Students Mission," conducted the Rev. F. N. Wendell, O.P., at Catholic University, was well attended. At the same time a new approach was made in providing special services for the lay members of the faculty. These were conducted by the Rev. E. F. Smith, O.P.

Address The Rev. W. A. Wallace, O.P., gave the address at the dedication of the new Albertus Hall science building at Aquinas College, Grand Rapids. Fr. Wallace spoke on "St. Albert and Modern Science," stressing the relevance of St. Albert's integrated approach to science and philosophy, as applied to the solution to modern scientific problems such as the use of nuclear energy.

Lectures The Rev. G. L. Concordia, O.P., recently delivered a series of lectures at the Newman Club of Boston University. Rev. E. M. Stock, O.P., recently gave a series of lectures on Catholic doctrine related to the theory and practice of psychoanalysis for the Newman Clubs in the New England area, including Tufts, Boston University, and Northeastern University. He also spoke at the More Club of Yale University.

Youth Center The Dominican prison chaplains in Washington recently had another institution added to their care. It is the new Youth Center at Lornton, Virginia, which will eventually care for some 500 youthful male offenders between the ages of 18 and 22. The center consists of ten modern buildings situated on 38 acres of ground, surrounded by a double fence and guard towers.

Blackfriars The Blackfriar production of the season is an original three-act play entitled *Connelly vs. Connelly* by the Rev. J. B. Larnen, O.P. The setting for the action is the Court of Arches, England in 1851. Rev. Pierce Connelly, a renegade Catholic priest, convert from Anglicanism, sues his wife, who had become a nun, for the restoration of his conjugal rights. The play opened early in February.

Award The Most Rev. Thomas F. Maloney, D.D., Auxiliary Bishop of Providence, was the principal speaker at the annual Communion Dinner of the Providence College Alumni Association. At the dinner the Alumni Association presented Bishop Maloney with the first Bishop Harkins Award for outstanding service to the Church. The award was named for the late Most Rev. Matthew Harkins who first invited the Dominican Order to come to the diocese of Providence and establish Providence College. It will not be given annually but only on those occasions when in the judgment of the awards committee it has been clearly merited.

Anniversary Recently the twenty-fifth anniversary of the founding of the Blessed Martin de Porres Mission was observed at Columbia, South Carolina. The Most Rev. Paul J. Hallinan presided at the anniversary Mass which was celebrated by the Very Rev. W. D. Marrin, O.P., Provincial.

Convert Classes The Rev. L. M. McCarthy, O.P., is conducting a course for prospective converts at St. Dominic's Church, Youngstown, Ohio. At present there are about twenty-five attending the course.

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Third Order The combined Third Order Chapters of New Jersey recently held a Communion Breakfast in Newark, N. J. After the celebration of Mass at St. Antoninus Church by the Very Rev. W. D. Marrin, O.P., Provincial, the combined Chapters met for the breakfast. Over four hundred Tertiaries were present for the Mass and Breakfast.

Holy Name Society The large and flourishing Holy Name Union on the Hawaiian Islands has invited the Rev. D. B. McCarthy, O.P., the National Director, to give a series of talks there this Spring on the work of the Holy Name organization. Among the places to be visited by the Director is Molokai, the Island made famous by the Heroic Father Damien.

Colloquium The annual "Colloquium for Philosophers" which was held recently at St. Stephen's Priory, Dover, Massachusetts, included a discussion of the controverted work on evolution, *The Phenomenon of Man* by Teilhard de Chardin, S.J. The Rev. E. M. Stock, O.P., spoke on "The Evolution of Living Forms," and Rev. W. A. Wallace, O.P., spoke on the subject "The Physicist Looks at Evolution." Over 65 professors of Philosophy representing 23 colleges and seminaries attended the gathering.

Publications A new work by the Rev. P. H. Conway, O.P., was released recently by the Thomist Press. The work is entitled *Principles of Education*.

A new text entitled *Introduction to Sociology* by the Rev. L. A. Ryan, O.P., has just been issued in a lithoprinted edition. Father Ryan hopes to complete the second volume of this work in the next year or two.

Vocations The Rev. J. P. Farrell, O.P., has inaugurated a monthly "Vocation Day" at Blauvelt—a day of recollection designed to help high school girls choose their proper state in life.

In keeping with the Most Rev. Francis Cardinal Spellman's recent request for the faithful of his Archdiocese to join in a Triduum for vocations, Dominican Fathers have participated in this and in similar programs in the New York area. Among the places visited were: Archbishop Molloy High School, Jamaica, N. Y.; LaSalle Military Academy, Oakdale, N. Y.; Mt. St. Mary Academy, Newburgh, N. Y.; St. Mary's High School, Manhasset, N. Y.

Appointments The Very Rev. C. V. Dore, O.P., was recently appointed to the Rhode Island "Committee on Improving Community Relations." The Rev. C. B. Quirk, O.P., was recently appointed New England Regional Director of the Catholic Economic Association.

Retreats The Rev. J. F. Ryan, O.P., recently conducted four consecutive retreats for the clergy of the Archdiocese of Cincinnati. The Rev. J. S. McCormick, O.P., conducted a retreat for the seminarians of the Diocese of Providence in December.

Visit The Most Rev. Michael Browne, O.P., Master General, stopped in New York recently en route from Montreal to Rome. He was accompanied by his socius, Father Gobert.

Meeting The Dominican House of Studies in Washington was host to the regional meeting of the Homiletic Society. The Rev. T. D. Rover, O.P., of the Dominican House of Studies, and Rev. E. D. Linehan, S.J., of Woodstock College, delivered papers.

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ST. ALBERT'S PROVINCE

Death

The Rev. John Bernard Dering, O.P., died in an automobile accident on December 23, 1960. He was returning from hearing Christmas confessions when his car was struck by a drunken driver fleeing an earlier hit-and-run accident. At the time of his death Fr. Dering was the procurator for St. Rose Priory, Dubuque. Born in 1913 and professed in 1939, he was ordained a priest in 1945. Before coming to Dubuque Fr. Dering had done parish work in River Forest and Minneapolis. The Archbishop of Dubuque, the Most Rev. Leo Binz, presided at the solemn funeral Mass at St. Rose Priory. His Auxiliary Bishop, the Most Rev. George Biskup, was also present in the sanctuary. The Rev. Leo Dolan, O.P., preached the sermon. The Very Rev. Edmund Marr, O.P., Provincial, celebrated the Mass at St. Peter Martyr Priory, Winona, Minn., where Fr. Dering's body was buried in the community cemetery. The sermon was preached by the Rev. Wayne E. Conley, O.P.

Condolences

The Fathers and Brothers of the Province extend their sympathy to the Rev. Leo Dolan, O.P., and to Bro. Leonard Cochran, O.P., on the death of their fathers, to the Rev. Aquinas Barrett, O.P., on the death of his mother, and to Brother Giles Waskowski, O.P., on the death of his brother.

Ordinations

On the evening of October 31, 1960, the following brothers received Tonsure from His Excellency, the Most Rev. Leo Binz, Archbishop of Dubuque, at St. Rose Priory: Ceslaus Prazan, O.P., Samuel Pryor, O.P., David Athey, O.P., Leo Beranek, O.P., Casimir Delich, O.P., Stanislaus Dvorak, O.P., John Baptist Gerlach, O.P., Peter Hereley, O.P., Colum Kenny, Cornelius Nash, O.P., Paul Wierenga, O.P., Edmund Manchak, O.P., Victor Brown, O.P., Vincent Weber, O.P., and Kevin Thissen, O.P.

The following morning the same brothers received the first two Minor Orders from the Most Rev. George Biskup, Auxiliary Bishop of Dubuque. Bro. Barnabas Shockey, O.P., received the last two Minor Orders, and the following brothers were ordained deacons: Cajetan Fiore, O.P., Angelus Boyd, O.P., Mark Leuer, O.P., Alan Burns, O.P., Carl Schaub, O.P., Neal McDermott, O.P., Antoninus Kilroy, O.P., Martin McCormick, O.P., and Valentine McInnes, O.P.

Degrees

In a solemn ceremony at St. Rose Priory, Dubuque, on November 22, 1960, the Very Rev. Edmund Marr, O.P., S.T.M., Provincial, conferred the biretta and the ring of a Master of Sacred Theology upon the Very Rev. Anthony Norton, O.P., the Very Rev. Thomas Aquinas Murphy, O.P., and the Very Rev. James McDonald, O.P. Present in the sanctuary were the Most Rev. Leo Binz, Archbishop of Dubuque, the Rt. Rev. Dom Philip O'Connor, O.C.S.O., Abbot of Our Lady of New Melleray Abbey, Dubuque, and the Very Rev. W. D. Marrin, O.P., Provincial of St. Joseph's Province, Father Norton, prior of St. Rose and professor of theology at Mt. St. Bernard Seminary, Dubuque, is a Doctor of Philosophy from the University of Santo Tomás in Manila, where he was imprisoned during the war. Fr. Murphy, subprior of St. Rose, holds the rare degree of the Pontifical Doctorate of Sacred Scripture and is the author of the recently published *The Sunday Gospels*. Fr. McDonald, who has studied in Rome, is professor of moral theology at St. Rose and is also the editor of the quarterly of spiritual theology, *Cross and Crown*.

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Visitors The Most Rev. Carmine Rocco, Apostolic Nuntio to Bolivia, visited the Dominican House of Studies, River Forest, Illinois, during the Christmas season. The Rev. Richard Farmer, O.P., addressed the students at the House of Studies on the work of the missionaries in Nigeria. Fathers Colum Burke, O.P., and Hyacinth Maguy, O.P., spoke to the students on the work of our missionaries in Bolivia.

HOLY NAME PROVINCE

Ordinations On December 6, 1960, at St. Patrick's Major Seminary in Menlo Park, California, Brothers Jerome Schmidt, Jordan DeMan, Nicholas Prince, Aquinas Wall, Stanislaus Scharlach, Kieren Healy, and Joachim Van-Zevern were ordained to the Diaconate by the Most Rev. Hugh A. Donohoe, D.D., Auxiliary Bishop of San Francisco. In the same ceremony Brother Anselm Vick was ordained to the Subdiaconate and Brothers Benedict DeMan, Phillip Valera, Bede Wilks, Louis Fronk, Brendan O'Rourke, and Bernard Cranor received the minor orders of Exorcist and Acolyte.

Elections and Appointments The Very Rev. E. L. Sanguinetti, O.P., has been elected Prior of St. Dominic's Priory in San Francisco. The Rev. H. F. Ward, O.P., has been appointed Pastor of St. Vincent Ferrer's Church in Vallejo and his brother the Rev. D. J. Ward, O.P., has been named Director of the Rosary Confraternity.

New Arrivals The Province of the Holy Name welcomes the Rev. A. H. Brincat, O.P., of the Maltese Province who will be engaged in preaching and the Revs. E. Ortega, O.P., J. M. Patina, O.P., and P. Mancebo, O.P., who will study at the University of California.

Reception On October 21, 1960, the Very Rev. W. T. Lewis, O.P., Prior of St. Albert's College, clothed Brother Edward Coles with the habit of the Lay-Brother.

Visitors of Note The Rev. Thomas Gilby, O.P., of the Dominican House of Cambridge, England, visited St. Albert's College. Father Gilby is presently teaching at the University of Notre Dame, South Bend, Indiana.

FOREIGN CHRONICLE

Montreal The new convent of Saint Albert the Great was dedicated here recently. The blessing was imparted by Cardinal Leger, Archbishop of Montreal. Following the blessing, the dedication Mass was celebrated by the Master General, Father Michael Browne, O.P. In addition to its studium function, the new Saint Albert's is also the center of operations for the Institute of Medieval Studies; the Dominican Pastoral Institute; the Canadian section of the Leonine Commission, and the Research Center in Human Relations. The University of Mon-

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trear is adjacent to the convent, and a large number of professors from St. Albert's teach at the University. The conventual library is public, operating in affiliation with the University.

Naples Six Dominican Sisters recently left Naples for Pakistan. Three of these Sisters are natives of Pakistan. They came to Italy two years ago in order to receive their religious formation. Soon two more young women from Pakistan will receive the Dominican habit.

London The Rev. Iltud Evans, O.P., editor of *Blackfriars*, has announced that he will visit the United States and Canada during the summer. He is a well known preacher and retreat master; for three years he was the Lenten preacher at the Cathedral in London. He has also taken a leading part in the work of rehabilitation of prisoners in the British Isles.

Tokyo The Vicar Provincial of the Canadian Dominicans in Tokyo, Father Pare, O.P., recently announced the dedication of the new St. Dominic's Church and Priory in the center of that city. A remarkable feature of the church is the simplicity and even severity of the interior architecture. The priory is built to house about forty Friars.

Fuchow It has been reported that Mr. John Chen, who was associated with the Dominican Fathers in Fuchow, China, has hopes of being released from prison soon. Father Dominic Chang, O.P., a native of Fuchow and a member of St. Joseph's Province, is in the same prison. Both Father Chang and Mr. Chen make noodles for the needs of the prison.

Bolivia The Dominican Province of Germany has recently undertaken a mission in Bolivia. Their territory is in the diocese of Santa Cruz de la Sierra in western Bolivia. The scarcity of priests there has seriously endangered the Catholic faith. In this diocese there are only 17 priests working among the population of over 275,000 people. Of this number more than 260,000 are Catholic.

Viet Nam The Rev. Alain Birou, O.P., a well-known French Dominican and veteran in the field of Sociology, was assigned to review the social situation of Viet Nam. Father Birou, who is associated with *Economics et Humanism*, spent five months there. He stated that his mission was not entirely outside the field of evangelical work as his research activities would be of use to future missionaries laboring in the Far East.

Venezia At the invitation of the Holy See, a commission has been formed at Venezia in order to prepare a conference for the "separated brethren" at the forthcoming ecumenical council. The commission includes Rev. Father Dumont, O.P.

Philippines The Third Order of St. Dominic at the Leper Colony of Tala, Philippines, is believed to be the only complete tertiary chapter inside a leper institution and the only lay chapter in the whole Dominican Order that recites in common the entire Little Office of the Blessed Virgin Mary everyday. The chapter is not a mere "prayer organization." It has a daily schedule closely

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patterned after those of religious houses. The Tala tertiaries devote the day partly to prayer and partly to apostolic activities such as the teaching of catechism classes at the public school. All the teachers in both the public and private schools of Tala are tertiaries and their influence on the students has been such that practically the entire student population of Tala is Catholic.

LETTERS FROM PAKISTAN

Renovation We decided to renovate the Multan Cathedral. The inside of the church is being repainted in bright colors and many new electric lights have been added to brighten the church. The large, dark brown altars have been removed. They are replaced with marble chip altars. The roads around the church have been paved with red brick. This should reduce the amount of dust and dirt blown into the church every time any traffic passes over the road.

—*Most Rev. L. A. Scheerer, O.P., D.D.*

Language School The three new Fathers (Fathers Conway, Fitzhenry and O'Brien) are now settled at the language school in Dalwal, Jhelum District. They will remain there under the tutelage of Father Tobias, O.F.M., until Holy Week. Brother Thomas Aquinas and I drove up with them to see the provisions that had been made for them. It is a far cry from the Waldorf Astoria, but I am sure they make the best of it. The country thereabouts is very hilly and picturesque, much unlike the rest of the Punjab which is flat and monotonous.

—*Father E. H. Putz, O.P.*

Heat Gone Thank God the "great heat" has passed. It is wonderful to be visiting my flock again. From the middle of May until the middle of September I do very little touring. I am forced to limit myself to a Sunday tour during which I say three Masses and only go out into the villages for weddings during the week. Each day in itself is bearable; it is the week after week heat without a break that saps all your strength. Anyway I am glad winter is here and am happy to be back in the jeep again.

—*Father Ferrer Arnold, O.P.*

Confusion I had an amusing but confusing experience recently. I performed a double marriage at one of our outlying villages in which two brothers were marrying two sisters. In naming their children our people are much inclined towards assonance. The brothers were named Samuel and Emmanuel and the girls were named Naziran and Bashiran. To make matters even more complex the brothers looked like twins and were dressed in exactly the same fashion. The girls, as usual, were clothed from head to foot in an overall white wrapping that resembles a bed sheet so that not even their parents could recognize them.

You can imagine my difficulty, I am sure. The wedding guests enjoyed my confusion no end. I have an uneasy feeling that I married Emmanuel to Samuel and Naziran to Bashiran. So it goes on the mission.

New House The piece of property we bought in Khanewal is beautiful—it is our best buy so far. The bungalow has about ten rooms. There is an outdoor kitchen and quarters for three servants. This is surrounded by a beautiful

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garden. Father Bede Dennis uses Khanewal as a central working area for his vast northern country work.

—*Most Rev. E. L. Scheerer, O.P., D.D.*

Arrival of Priest The arrival of the priest in a village is like that of a father coming home to his children. Bearded old men, modestly dressed women, and enthusiastic children, all present themselves for his blessing. In the village of Fatimapur, Jalal, the father of six children pointed to his first full harvest in eleven years; Allahditta's son was on hand to be told he was chosen by the bishop to enter high-school; and five-year-old Kanice ("slave of love") brought forth her treasure—a still unbroken toy she had received on the last visit.

—*Father George Westwater, O.P.*

Feast Day On the day before the Feast of Our Lady of Loreto, the feast of our village, people began coming from the out-lying areas to join the celebration. Most came by foot, some from as far as ten miles away; while others came by camel or bullock cart. It was difficult to feed them all and find places for them at night, but they were more than pleased. The next morning Bishop Louis Scheerer gave Confirmation to over a hundred people. After that the school children had races and games and in the evening the men of the village put on a "drama." It was a parody on their own marriage customs and a big hit.

—*Father Terence Quinn, O.P.*

LETTERS FROM CHILE

Another Earthquake During November we had another earthquake. Beyond the breaking of the water pipes which flooded the house, we suffered no serious damage. The work has increased here in the last few months, especially since the destruction of the church and house of the Capuchins four blocks away. They have been having Sunday Mass in one of the local schools, but during the week the people come to us. There were many additional devotions, confessions and sermons in preparation for the Feast of the Immaculate Conception.

—*Father Thomas Nagle, O.P.*

Archbishop Assists Happily I can say that Father James Burke is recovering from his recent attack of Pneumonia. No complications set in, but he must get more rest. During his illness the Archbishop assisted us with sermons, confessions and Masses. An extraordinary number of men approached the sacraments. A contributing factor to this was the new, completely enclosed confessional—a novelty down here. It was donated by friends of Father David Butler and made under his supervision. Men no longer need to confess openly at our feet.

—*Father Thomas Nagle, O.P.*

Dramatic Gospel How dramatic was the reading of the Gospel in our battered Church on the First Sunday of Advent: "... of men withering away in fear and expectation of what would come. . . ." At these words the Church began to tremble, with the earth shaking for miles around. These unpredictable tremors and quakes start with a slow movement and an eerie prancing of movable objects, then with gathering momentum there is the violent, almost diabolical rattling of doors and windows, grinding and groaning of walls, and the heav-

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ing and tossing of the earth. Finally it begins to subside, leaving behind the damage and the cold, white terror on every face. We three priests remained in our places—at the altar, the pulpit, and the confessional without showing fear or panic at this dramatic account of the end of the world.

—Father Thomas Nagle, O.P.

THE SISTERS' CHRONICLE

Congregation of Saint Catharine of Siena, St. Catharine, Kentucky

On October 19 the Rev. R. E. Bertrand, O.P., blessed the new white carrara marble statue of Saint Catharine of Siena before it was hoisted into its niche over the Motherhouse entrance. It was carved by Professor Guigliano in Pietrasanta, Italy, and is the only one of its kind.

On October 21, Sister Paschala was elected Secretary of the Public Relations Committee of the Kentucky State Association of Registered Nurses.

In the fall issue of the *Dominican Educational Journal* were published the "Christian View of History" and "Thanks to Père Gelineau" by Sisters Aquinata and John Michael respectively; *Saint Joseph Magazine* and *The Torch* printed for its readers Sister Paschala's "Child Safety" and "Not Snow Nor Rain"; and the *Catholic School Journal* offered its public Sister Charlesetta's "Teacher Exchange Program in the Colleges."

The staffs of Saint Catharine Motherhouse, Academy and College have been active in the Civil Defense Educational Program. Mr. Mynor Byrnside has been the instructor from the National Department.

Sister Albertus Magnus, President of Siena, Memphis, together with the faculty members, the faculty of Saint Agnes, Memphis, Sister Francine, Principal of Holy Holy Rosary Academy, Louisville, Sister Rose Imelda, Principal of Saint Catharine Academy and Sister Jean Marie, Dean of Saint Catharine College represented the community at the November Southern Association meeting held in the Peabody, Memphis, Tennessee.

Sisters Catharine Gertrude and Jean Marie participated in the January Southern Regional Conference, held in New Orleans. This Sister Formation Conference was focused on the Curriculum Development in the Juniorate Program.

On February 1, Mary Burns of North Cambridge, Mass., received the holy habit and the religious name Sister Henry Francis; Joan Walsh of Tewksbury, Mass., Sister David Edward; Rosemary Rule of Mayfield, Ky., Sister Louis Bernard; Rosemary Barton of Lebanon, Ky., Sister Robert Mary; and Mary Meehan of So. Boston, Mass., Sister Mary Romana. The Rev. J. H. Conroy, O.P., presided at the investiture ceremony and the Rev. John Ryan, O.P., preached.

On the Feast of the Purification Sisters Alphonse Marie DiGirolamo of Chelsea, Mass., Maria del Socorro Perez of Aguadilla, Puerto Rico, Deborah Anne Browne of Arlington, Mass., and Dianne Marie Curran of Greeley, Nebraska, made first profession of simple vows. Six sisters made first renewals.

By March it is expected that the sisters who are to reside in the community's infirmary will be transferred to the Angela Sansbury Memorial which is adjacent to the Magdalen Memorial Chapel at Saint Catharine's.

Sister Virginia Ford died recently. R.I.P.

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Congregation of St. Mary, New Orleans, Louisiana

Sister Mary Austin, Professor of Spanish at St. Mary's Dominican College, attended the seventy-fifth Modern Foreign Language Association Convention held in Philadelphia.

Mother Mary Imelda and several of the sisters attended the southern regional Sister Formation Conference held in New Orleans. At the Conference, Sister Mary de Lourdes, Juniorate Mistress, gave a report on the Juniorate training program at St. Mary's Dominican Convent. On a tour of New Orleans, the delegates to the Conference stopped at St. Mary's College and visited with the Sisters.

Sister Mary Louise, President of St. Mary's Dominican College, attended the Intellectual Life Conference for Presidents of Colleges and Universities which was held in Colorado Springs.

Sister Mary Louise, and Sister Mary Eugene, Dean of the College, attended the meeting of the Association of American Colleges in Denver, Colorado.

Sister Mary Damian, Principal of St. Mary's Dominican High School, attended the National Association of Secondary School Principals Conference in Detroit, Michigan.

Many Sisters attended the Archdiocesan Teachers' Institute held at Loyola University, New Orleans. Sister Mary Conrad, participated in the program for kindergarten and primary grade teachers, and Sister Mary Magdalen was the principal speaker at the meeting for teachers of foreign languages.

Sister Mary Magdalen, the only local representative working with the Modern Language Materials Development Center established in New York under the provision of the National Defence Education Act, attended the Foreign Language Conference in New York City.

Sister Mary Conrad has recently been appointed Chairman of the Education Department at St. Mary's Dominican College.

Sister Mary Eugene, Dean of the College has been elected Vice-Chairman of the Southern Regional Unit of the National Catholic Educational Association. Among the distinguished guests who visited the Congregation recently was Sr. M. Annette, C.S.J., Executive Secretary of the Sister Formation Conference.

Congregation of the Most Holy Rosary, Adrian, Michigan

His Excellency, the Most Rev. Henry E. Donnelly, D.D., Auxiliary Bishop of Detroit, pontificated at the Solemn Mass and presided at the reception ceremony of 101 young women into the Adrian Dominican Community, in Lumen Ecclesiae Chapel, Adrian, Wednesday morning at 10:00. The Rt. Rev. Msgr. Jerome V. Mac Eachin, pastor of St. Thomas Aquinas Church, East Lansing, preached. Of the 101 received, 43 are from the Archdiocese of Detroit.

The largest group to be invested in the habit of St. Dominic at any one of the two receptions slated annually at the Adrian Dominican Motherhouse, it is possibly the largest to be received at any one time in any community of the country. Coming from nine states and the Dominican Republic, the 101 young religious represent eighty parishes in sixteen dioceses.

On Friday, December 30, seventy-seven novices having completed their canonical year, made first profession, and fifty-six pronounced their final vows Saturday, December 31.

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Congregation of St. Rose of Lima, Oxford, Michigan

The Rev. Denis K. O'Regan, O.P., became the community chaplain and instructor at De Lima Junior College last August, and Rev. Thomas Ziuraitis, O.P., was made chaplain of the Dominican Academy.

The new Dominican Academy opened last fall with an enrollment of thirteen resident and twelve day students. The residents are aspirants for the postulancy. Sister M. Michaelene was appointed the mistress of aspirants and postulants.

Twenty-two young women participated in the reception and profession ceremonies on August 18, 1960. Eight postulants received the habit, thirteen novices pronounced temporary vows, and one made perpetual profession.

Five postulants entered the novitiate on August 30th.

A Community Reading Institute was held for all elementary teachers at the Motherhouse on August 27th. Sister Mary Lauriana, Archdiocesan Reading Coordinator conducted the Institute.

October 2, Rosary Sunday, a pilgrimage from nine parishes of neighboring cities attended the Rosary procession and Benediction services conducted at the Motherhouse.

October 23rd, a Fall Festival, sponsored for the first time by the eleven parishes where the Community Sisters teach, was a most successful one. It was held on the Motherhouse grounds for the purpose of raising a building fund for the new novitiate. The new novitiate building is now well under way.

November 15th the Rev. Norbert Georges, O.P., visited the Motherhouse and presented a film depicting historical scenes of the Dominican monastery at Lima, Peru, in connection with the life history of Blessed Martin de Porres. Father Georges highlighted the film with his oral explanations and ever fervent zeal for the spreading of the devotion to Blessed Martin.

Sister M. Elizabeth and Sister M. Lawrence participated in the Golden Anniversary Convention of the National Council of Teachers of English held in Chicago, Illinois, on November 25 and 26.

Rev. Mother M. Lucille was honored with feast day greetings and program on December 13th by the Novitiate and Junior professed Sisters.

Faculty members, including the Rev. Denis K. O'Regan, Sisters M. Elizabeth, S.M., Catherine, S.M., Michael, S.M., Michaelene, attended the AAUP Information Meeting on Junior College Membership held on Saturday, January 14, 1961, at the Flint Community Junior College.

Sister M. Michael and Sister M. Michaelene attended the Religious Education Program during the week of January 23rd at Notre Dame.

Congregation of the Sacred Heart of Jesus, Caldwell, New Jersey

On Sunday, November 27, 1960, Open House was held to enable parents of the students of Caldwell College, Caldwell, N. J., to visit the new wing of the Albertus Magnus Science Building which was completed for September occupancy. A dinner, served in the auditorium, concluded the day's activities.

Sister M. Agnes Joseph, assistant professor of education in Caldwell College, addressed the Hudson County Chapter of the N.C.C.W. on November 28, 1960. Her topic was "Problems Pertinent to American Education."

Ground was broken on December 28, 1960, for the new St. Catherine's Infirmary, which will replace the present third-floor section in the convent building.

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His Excellency, the Most Rev. Thomas A. Boland, S.T.D., LL.D., Archbishop of Newark, presided. The building, scheduled to be completed by the spring of 1962, will contain one hundred patients' rooms, a chapel, chaplain's quarters, solarium and guest rooms, a convent garden, nurses stations on each floor, kitchen and recreational facilities.

Caldwell Dominicans honored three Jubilarians on January 2, when Rev. John J. Ansbro, Chaplain, celebrated a Mass of Thanksgiving and delivered the sermon. Following the Mass, a luncheon was served to the friends and relatives of the Jubilarians. The Sisters celebrating their diamond jubilee were: Sister M. Assumpta, and Sister M. deAza. The golden jubilarian was Sister M. Benedicta.

Rev. Mother M. Dolorita, and Sister Marie, Secretary General, attended the Golden Jubilee Celebration of His Excellency, Archbishop Thomas J. Toolen, D.D., LL.D., which was held in Mobile, Alabama.

Sister M. Joanna, Chairman of the Department of Biology in Caldwell College, and Sister M. Carmel, Associate Professor of Biology attended the Convention of the American Association for the Advancement of Science, held in New York City during the Christmas Holidays.

Monastery of the Perpetual Rosary, Union City, New Jersey

A late Solemn High Mass took place for the Feast of St. Dominic. The celebrant was Rev. Urban Corigliano, O.P.; Deacon Rev. Edward J. Brodie, O.P.; Subdeacon Rev. Bruno C. Zvirblis, O.P.

The new marble side Altar, installed at the time the Chapel was remodelled, was consecrated by His Excellency Thomas A. Boland, D.D., Archbishop of Newark. He was assisted by the Rt. Rev. Msgr. Joseph A. Costello, Vicar of Religious. The Deacon was Rev. Declan Maher, C.P., Subdeacon Rev. Brian Rogan, C.P. There were five other assisting priests present in the sanctuary. While the ceremony was long it was most impressive and the Chapel was filled to capacity. Brochures had been prepared that all may follow the ceremony seldom witnessed by many. The Archbishop entered the enclosure after the ceremony and delivered a few words in those pleasurable minutes with the Sisters completing the happy occasion. The vigil of the previous day was observed, at which time the relics of the martyrs were exposed by Msgr. Costello and two Passionist Fathers.

The Stations of the Cross and the Corpus on the large crucifix in front of the Mosaic were blessed at a special ceremony by Msgr. Joseph A. Costello. The Stations and Corpus are hand carved imported from Italy.

Sister Mary Joseph made Perpetual Vows on September 15. Rev. John Dominic Logan, O.P., presided for Compline, which preceded the ceremony.

Rev. Richard Vahey, O.P., preached for Rosary Sunday.

The Most Rev. Francis Benedict Cialeo, O.P., D.D., Bishop of Lyallpur, Pakistan, visited the community.

Monastery of Our Lady of the Rosary, Summit, N. J.

The Very Rev. William F. Cassidy, O.P., of Somerset, Ohio, visited the monastery in December and celebrated Mass for the community.

The theology classes for the Nuns, conducted by the Very Rev. J. J. McLarney, O.P., were suspended during the Christmas season and resumed after New Year's.

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Congregation of the Holy Cross, Amityville, New York

Silver and Golden Jubilarians of 1960 were feted by the Community Glee Club and Orchestra at Dominican Commercial High School Auditorium, Friday, November 25. Rev. Mother Bernadette de Lourdes, and about eight hundred Sisters honored the distinguished Jubilarians.

At a recent Teachers Meeting in the Brooklyn Diocese, Sister Mary Josita conducted an excellent model reading lesson with small groups of first and second grade pupils. Sister has recently published "My First Notebook," an aid for both parents and pupils of the first grade.

Sister Jean Clare of Rockville Centre Diocese, conducted a two session program on new processes in Junior High School Mathematics at the Teachers' Institute held in St. Boniface Auditorium, Elmont.

Mother M. Charitas, former Prioress General who was 100 years old on January 15, was honored with great solemnity and jubilation in the parish of her birth, the scene also, of all the important events of her long life. His Excellency, Most Rev. Bryan Joseph McEntegart, Bishop of Brooklyn, presided. Bishop John Boadman, Auxiliary Bishop of Brooklyn, several Monsignori and many priests attended. Rev. Mother Bernadette de Lourdes, her Council, and Superiors of the Convents and hundreds of Sisters honored Mother Charitas at the Mass of Thanksgiving and at the dinner that followed.

Rev. Mother Bernadette de Lourdes, Prioress General, visited the mission convents in Puerto Rico from January 2 to 21.

Sister Mary Elise, and Sister Mary Seton, attended the National Catholic Camping Association Convention held in Statler-Hilton Hotel, Boston, Massachusetts, between January 25 and 27. Sister Mary Elise was Recorder on the panel entitled "The Spiritual and Liturgical Development of Children in Catholic Camps."

The Christmas joy of many hundreds of children, both in Puerto Rico and in the United States, was enhanced by the publishing of "Cantares De Navidad," a compilation of Spanish Christmas carols. This was the work of Sister Marianna, who has been laboring in the Puerto Rican missions sixteen years.

Sister Arlene, who is presently stationed at San Juan, Puerto Rico, recently recorded, in her beautiful voice, a number of classical songs. The proceeds of this record will be used for the renovation of the old Seminary in San Juan, which is now a school conducted by our Sisters.

A Science and Mathematics Day—*Looking Ahead in the Space Age*—was held at Molloy College, Rockville Centre, on February 4. Physics, biology, chemistry and mathematics were treated by eminent guest speakers, whose topics included: "Basic Qualifications for Science and Math Majors," "Career Opportunities in Mathematics," "Career Opportunities in Chemistry and Biology," and "Science Teaching as a Career." It was a profitable day spent by all who attended.

On October 5, Dr. Erik Ritter von Kuehnelt-Leddihn lectured to the science students of Molloy College on "Soviet Man Today—Man or Machine?"

Congregation of Saint Dominic, Blauvelt, New York

On Sunday, October 23rd, His Eminence, Francis Cardinal Spellman, Archbishop of New York, solemnly blessed Saint Dominic School, Blauvelt, New York. The first Commencement Exercises of Dominican College of Blauvelt was held on the Feast of Saint Thomas Aquinas, Patron of Schools, November 13th. Commencement Exercises prior to this one were those of the Dominican Junior College of

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Blauvelt. His Excellency, Joseph Flannelly, Auxiliary Bishop of New York, presided at the ceremonies. The Baccalaureate Address was delivered by Rev. Joseph Lennon, O.P., Dean of Studies at Providence College.

The *Pro Deo* Association met at Dominican College on January 22nd, 1961. Sister Annette, C.S.J., Executive Secretary of the Sister Formation Conference is to be the guest speaker when the Association meets on March 19th.

During the month of January, Rev. Mother Lawrence Marie, visited Kingston, Jamaica, W. I., where the Community conducts Saint Joseph Hospital and Saint Theresa School. Sister M. Adelaide, Secretary General, and Sister Kieran Marie, Treasurer General, accompanied Reverend Mother.

Corpus Christi Monastery, Hunt's Point, New York

On Nov. 17, Very Rev. Mother Mary of the Incarnation was reelected for a second term as prioress.

During the Christmas holidays, Father Joseph J. Jurasko, O.P., spent several days at the Monastery.

Sister Mary Rose of Jesus made final profession as an Extern Sister on January 9. Very Rev. Msgr. Michael F. O'Donnell, Vicar for Religious, presided and Rev. John C. Taylor, S.J., preached. On January 13, Sister Mary St. John renewed her vows for one year as an Extern Sister.

Maryknoll Sisters of St. Dominic, Maryknoll, New York

In November, Mother Mary Colman left for Visitation of the Maryknoll Sisters houses in Africa and the Orient. Her companion is Sister Maria del Rey, who is gathering material for a new book on our mission work. Mother Mary Colman plans to return to the United States in early Summer.

Sister Maria del Rey went to Chicago before leaving to accept the Mid-West Vocation Association's award as "Outstanding Vocation Recruiter."

Three new missions will be established in Tanganyika, Africa, this Spring. Rosary College, the second Catholic High School for girls in Tanganyika, will be opened in February in Mwanza. The other school is Marian College in Morogoro. Maryknoll Sisters conduct both schools. A new Middle School will be opened at Rosana and a new catechetical center at Nassa.

Sister Mary Ann, dietician, and Sister Joyce Mary, Laboratory technician, on their way to their mission assignments in Africa, spent two weeks in Rome taking part in the International Conference of Social Work held from January 8 to 14.

Two of our Sister-nurses, Sister Maura Kevin and Sister Anthony Joseph, are spending one year studying mid-wifery in Ireland with the Medical Missionaries of Mary, before proceeding to their missions in Africa.

Sister Helen Mary, social worker, attended the National Conference of Catholic Charities held this winter in New York, as the delegate from Hawaii.

Dominican Congregation of Our Lady of the Rosary, Sparkill, N. Y.

Sister Regina Rosaire and Sister Evangelist Marie attended the annual meeting of the Association of Colleges and Universities of the State of New York held at Syracuse University on December 7 and 8.

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Sister Paula Marie and Sister Marie Venard represented the Community at the annual meeting of the National Council for Geographic Education held at the Netherlands-Hilton Hotel in Cincinnati, Ohio, November 25 and 26.

The Art teachers of the Community attended the Catholic Fine Arts Society annual meeting during Thanksgiving weekend at Rosemont College in Pennsylvania.

On November 11, the Community was represented at the Catholic Business Education Association regional meeting held in Passaic, N. J., and at the annual general meeting of the Catholic Science Council of the Archdiocese of New York, held at Fordham University.

St. Thomas Aquinas College was represented at the Winter meeting of the Pro Deo Association for Catholic Colleges held at Mt. St. Mary College, Newburgh, N. Y., on Gaudete Sunday.

The science teachers of the Community attended sessions of the American Association for the Advancement of Science during Christmas week in New York City.

Sister Margaret Joseph received special recognition from the Hispanic Institute at ceremonies held at Columbia University for her dissertation completed at St. John's University, Brooklyn, N. Y.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The new St. Hilary School, Akron, Ohio, Grades 1 to 8, is being staffed by our community.

Sisters Marijane and Vincentia are instructing Saturday classes in Mathematics at Saint John College of Cleveland.

Sisters Helen and Florence attended the National Teachers' English Convention in Chicago, Illinois.

Sisters M. Leo, Imelda, Julianne, Aquinas, Marijane, Marie and de Montfort attended the annual convention of the Central Association of Science and Mathematics Teachers in November.

Mother M. Rosalia recently addressed the St. Monica Altar Society in Barberton, Ohio, on the Dominican Vocation.

Sister M. Loretta, Principal of St. Vincent High School, Akron, addressed the Newman Club of Akron University. Her topic was "United States in One World."

Sister M. Paul was chairman of the holiday Music Festival held in January at Public Hall, Cleveland, and presented by 2,000 Catholic high school students of the Cleveland Diocese. Besides the choral groups, a 500-piece band and 150-piece orchestra were included.

Our Lady of the Elms has recently purchased a new residence across the street from the Motherhouse, Akron, which will be called "St. Dominic Hall."

The golden jubilee of Sister M. Florentine will be celebrated with a Mass of Thanksgiving in Our Lady of the Elms Chapel on Ascension Thursday. The silver jubilee of Sisters M. Augustine, Victorine, and Ursula will be observed the same day.

Plans are being drawn for a new Diocesan Home for the Aged to be built in South Akron. The home, expected to open early next year, will be started by the Sisters of our congregation under the supervision of Monsignor Michael B. Ivanko, assistant Catholic Charities director.

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Dominican Sisters of the Perpetual Rosary, Lancaster, Pennsylvania

The Rev. John Bernard Walsh, O.P., took up his duties as Chaplain to the Monastery in November. On December 1 Father Walsh began the regular monthly conferences to the community. The sisters feel greatly honored to have Father Walsh as the first Dominican Chaplain and look forward to having him the spiritual Father of the monastery for many years.

The Feast of Christmas was celebrated with more than usual solemnity. The Divine Office was sung followed by the singing of Midnight Mass by our Chaplain, Rev. John Bernard Walsh, O.P. Father Walsh preached an inspiring sermon and presided at Solemn Lauds which followed Mass. During the Christmas Holydays Rev. Athanasius McLaughlin, O.P., visited the monastery with Rev. Raymond M. McCabb, O.P. The community spent the recreation period with the visitors and enjoyed the holy confusion of the new rubrics which was the main topic of interest to all.

Congregation of St. Cecilia, Nashville, Tennessee

At the closing of the Forty Hours Devotion held in the St. Cecilia Convent Chapel, January 8-10, the Most Rev. William L. Adrian, D.D., and a large delegation of the clergy of the Nashville diocese took part in the procession. After the ceremony, the Bishop and clergy were the guests of the Sisters at a banquet given in their honor.

Seven postulants received the Dominican habit in the St. Cecilia convent chapel on March 5. The Most Rev. William L. Adrian, D.D., presided at the ceremony of investiture.

Sisters Mary Walter Seigenthaler, Ann Marie Karlovic, Rose Marie Masseran, Mary Evelyn Potts, Mary June Cable, and Marguerite Chandler made profession of temporary vows in the convent chapel on the feast of St. Thomas Aquinas, March 7. The Rev. Thomas F. Cashin, chaplain, presided at the ceremony of profession and preached.

Work on the construction of Aquinas Junior College, which will be opened in the Fall of 1961, in West Nashville, is progressing rapidly. Formal dedication of the new college building is scheduled to take place on the feast of St. Dominic, August 4, 1961. Aquinas Junior College will be Nashville's first Catholic college.

Sister Cornelia Brew died recently in the 32nd year of her religious profession. R.I.P.

Monastery of the Infant of Jesus, Lufkin, Texas

Two postulants were clothed in the holy habit in recent ceremonies of investiture at the Monastery. On November 25, 1960, Sister Judith Yanker of Little Rock, Arkansas, received the holy habit and her new religious name, Sister Mary Dominic of the Holy Spirit; and on January 21, 1961, Sister Evelyn Curtis of Douglas, Arizona, was likewise clothed and given her new name, Sister Mary Joseph of the Child Jesus. Both ceremonies were conducted by the Chaplain, Father Robert W. Mulvey, O.P., with relatives and friends in attendance in the outside chapel.

Sister Mary of the Sacred Heart, and Sister Mary Raphael of the Precious Blood, made their first temporary profession of vows on December 27, 1960 and February 11, 1961 respectively. The Chaplain also officiated on both occasions.

On February 5, 1961, Sister Marie of Jesus, Extern Sister, pronounced her final Perpetual Vows, following a High Mass offered by her brother, the Right Rev.

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Joseph Murray, Chancellor of the Little Rock diocese. The sermon was preached by the chaplain, Father Mulvey, who also conducted the ceremony at which a large number of relatives and friends were in attendance.

On December 20th the children from St. Patrick's school, under the direction of Sister John Dominic, and Sister Mary Cecily, presented their annual Christmas program in the Monastery parlor.

Dominican Mission Sisters, Chicago, Illinois

The first mission departure ceremony in the history of the Dominican Mission Sisters was held at St. Pius Church, Chicago, 2:30 p.m., December 17. Archbishop William D. O'Brien, Auxiliary Bishop of Chicago and president of the Catholic Extension Society, blessed and bestowed the mission crosses on Sister Mary Martin, O.P., Superior; Sister Mary Rose, O.P.; Sister Maria del Rey, O.P.; and Sister Mary Theresa, O.P. All four Sisters have been assigned to the parish of Las Rocas de Santo Domingo, Llo Lleo, Chile, under the pastor, Rev. John Haley, C.S.C.

Very Rev. Walter Conway, O.P., Preacher General and Director of the St. Dominic's Mission Society of St. Albert the Great Province, preached an inspiring sermon.

Rev. Jordan Aumann, O.P., Chaplain of the Dominican Mission Sisters, led the congregation in the responses and reading of the prayers for travelers. These prayers were followed by the blessing and bestowal of the mission crosses by Archbishop O'Brien.

On October 16 we said goodbye to our respected and beloved Mother Mary Madeline, O.P., who returned to duties in her congregation at Racine, Wisconsin. On the same day we welcomed one of our own professed, Sister Albert, O.P., as the new superior. We wish both of them well in their assignments.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

On the first anniversary of the death of Mother Mary Samuel, O.P., the Rev. Bernard Coughlin, a nephew and Dean of Men at St. Thomas College, Saint Paul, offered a solemn High Mass of Requiem with the Rev. John Deering, O.P., and the Very Rev. Timothy Sparks, O.P., the latter preaching the sermon, on Oct. 17.

Senior girls of Saint Clara Academy honored their Founder, the Very Rev. Samuel Charles Mazzuchelli, O.P., by their annual pilgrimage to his grave in Benton, Wisconsin, on November 4 and by a visit to New Diggings, Wisconsin, where is located one of the 25 churches which he built in his lifetime. An exhibit of his material was on display for several days in the Academy.

The first issue of the SinsinNOVA, a magazine carrying news of the apostolate of the Congregation of the Most Holy Rosary, was published in October.

The Rev. Edward J. Frost of the Mental Health Institute, Independence, Iowa, spoke to the professed Sisters, novices, postulants, and Academy girls on Nov. 13.

Mother Mary Benedicta and Sister M. Aurelia, president of Rosary College, River Forest, Illinois, flew to Fribourg, Switzerland, for the Dedication of the new St. Helene Chapel erected in memory of Mother Mary Evelyn., R.I.P., who spent ten years there.

Forty Hours Devotion opened December 2 and closed December 4. As the Motherhouse enjoys the privilege of Daily Exposition of the Blessed Sacrament, nocturnal Adoration was permitted the opening night which was the First Friday.

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The Most Rev. Carmine A. Rocco, the Papal Nuncio to Bolivia, visited the Motherhouse on December 30. Accompanying him were the Rev. Alberto Martin of Avila, Spain, and the Rev. William H. Maguy, O.P., of the Seminary of St. Jerome, La Paz, Bolivia. His Excellency showed a film of missionary work in Bolivia and expressed his gratitude for the four Sisters from this Congregation engaged in work in Santa Cruz, Bolivia.

Continuing a tradition established by the Very Rev. Samuel Charles Mazzuchelli, O.P., the Sisters received Epiphany cards from the Very Rev. Timothy M. Sparks, O.P., on January 6. On Sunday, January 8, the novices and postulants received their cards from the Rev. Bernard Walker, O.P.

The Very Rev. Colum Burke, O.P., Superior of the San Jeronimo Seminary in Laz Paz, Bolivia, visited the Motherhouse on January 10-11. He brought very timely information on conditions affecting the work of the four Sisters from this Congregation who are in residence in Santa Cruz.

Sisters Mary Richard, Gertrudis, Finian, Berchmans, Girardo, and Clarine died recently. R.I.P.

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